



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ART. XIV.—*Translation of the Tuhwiyyat-ul-Imán, preceded by a Notice of the Author*, MAULAVI ISMA'IL HAJJI. By MIR SHAHAMAT ALI.

MAULAVI ISMA'IL was the nephew of Maulavi Sháh Abd-ul-Azíz, whose family is yet universally held in great veneration and respect at Delhi. He was the only son of Abd-ul-Ghani, the son of Shah Tali Allah, the most celebrated traditionist and the best student of divinity of his time. The latter had four sons; namely, the father of the subject of this biography, Maulavi Abd-ul-Azíz, Rafia-ud-dín, and Abd-ul-Kádir. They were all famous for their literary attainments and religious characters. The family traces its pedigree to Omar, the second khálif of Muhanmmad the Prophet.

Isma'il was born on Saturday, the 28th of Shawál, 1196 A.H. (or 1781 A.D.), in the village of Pholah, in the Delhi territory, from Fázilat-un-nissa, the daughter of Maulavi Ala-ud-dín, of the same place. On the death of his father, which occurred while he was very young, he was brought up as an adopted son under the care of his uncle Abd-ul-Kádir. Subsequently he was married to the grand-daughter of the latter individual.

Isma'il was possessed of good parts and high talents, and he had a very ingenious mind, and a retentive memory. As is the case generally in youth, he was not very attentive to his studies. Swimming in the river Jamná was one of his favourite amusements; and he was hence irregular in his attendance on his guardian and preceptor. From his natural talents, however, he was looked upon as "the hope of the family," and no pains were spared in his intellectual culture. He was so ingenious, that he generally opened his book at random, and began to read much in advance of his previous lesson. When he was told that it was not the place where he ought to have commenced, he would say that there was no difficulty that he could not fully comprehend in the part which he had omitted, although it might have been the most obscure part of the book; and, on being questioned on any point of it, he would give such a full and masterly explanation as would astonish the hearers. He finished his education in the fifteenth or sixteenth year of his age. The fame of his high abilities was soon spread far and wide. It is said that, to test his learning, some of the classical scholars would studiously meet him in the streets to prevent his having reference to books, and put him most difficult questions; but he would answer every point so explicitly

and satisfactorily that they always expressed their wonder and admiration at his mental faculties. Comparatively, he had an excellent knowledge of moral philosophy, mathematics, rhetoric, logic, as well as of the science of commentary (tafsír) and tradition, besides a respectable knowledge of the doctrines of the Muhammadan religion and law. His Treatise on Logic is universally admired, and so are his works in other sciences.

From the very commencement of his worldly career he was a true advocate of his religion, and was earnestly devoted to its cause. The abuses and innovations which had crept into its doctrines among the Moslins of India attracted his early attention. He found them deeply plunged in the vices of "Shirk," or "Association with God," or at least heresy; the Korán and Hadís having been almost entirely neglected, and the popular prejudices having been substituted as their chief guides. He commenced preaching, in the grand mosque at Delhi, sermons in favour of the unity of God and against idolatry; and he enlightened his countrymen on the respective nature of these doctrines by composing and publishing the following Treatise.

While thus engaged, his attention was aroused by the arrival of Saiyad Ahmad at Delhi from Tonk, in 1819. This individual had a tolerable knowledge of the Muhammadan law, and bore a high character as a pious man. He was the religious disciple of Maulavi Abd-ul-Azíz, and received his Arabic education from the late Abd-ul-Kádir. On his return, he found that the latter was dead, and had been succeeded in giving people literary instruction by his nephew, Maulavi Isma'il, who was, however, very little attentive to the Darweshes. The fame of the Saiyad, who put up in the Akbar-ábádí mosque, was great, and drew numbers of people around him. Isma'il, also, together with his relation, Abd-ul-Hai, the son-in-law of Abd-ul-Azíz, one day went to him purposely, when, for trial's sake, he observed, as is stated by the *Asár-us-sanádíd* (a book published a few years since at Delhi), that he had yet never been fortunate enough to offer his prayers with the Huzúr-kalb, or "the presence of heart." The Saiyad, with a smile, told him to come that night to his room to say the evening prayer, when he would acquire his desire. On hearing the remark, the inquisitive Maulavi grew very curious, and as soon as the fixed time arrived, he, along with his companion, went to the room of the Saiyad. They were told to offer the first portion of the prayer after him, and to complete the remainder separately, when they were both so deeply immersed in contemplating God, that it was not over till the dawn of the morn appeared. This miraculous exhibition of the Saiyad's supernatural power had such effect on the

mind of the young Maulavis, that the very same morning they most willingly received religious inauguration from his hands, and thereafter became his close followers.

This circumstance raised the fame of the sanctity of the Saiyad still higher, and in a short time he had numerous proselytes at Delhi. Shah Abd-ul-Azíz, who was then alive, advised his disciple and his two famous relatives to preach the sermon of pilgrimage, and to proceed to Mecca. They followed his advice. In 1820, when Isma'il was in the thirty-eighth year of his age, they, together with many others of their followers, proceeded to Calcutta, where the Saiyad had thousands of Mussulmans added to his proselytes. From hence they embarked for the temple of Mecca. After performing the rites of pilgrimage, and visiting the tomb of the Prophet at Medina, which is necessary to complete the ceremony, the party proceeded to Constantinople, where it was received with marked consideration. Here the Saiyad succeeded in adding largely to the number of his disciples, and acquired in presents (*nazará*), as report says, nearly nine lakhs of rupees in cash. After travelling for nearly six years in Arabia and Turkey, the Hájjís returned to Delhi.

The distressed and degraded condition to which the people of India of late had been reduced, and which, when compared with the prosperous and happy state of the nations and tribes whom they had lately visited, seemed much more deplorable, excited the patriotic zeal of the Hájjís: the relief of their countrymen from their present miserable grievances was the object which wholly engrossed their attention. Moved by this laudable and sympathizing motive, they travelled throughout India, and went from town to town preaching the sermon of Jihád (religious war). Emissaries were likewise sent into the interior to prepare the minds of the Muhammadans for a religious war. Such was the powerful force of the orations of Maulavi Isma'il, that in less than two years the majority of respectable Muhammadans was in his favour. At Delhi he generally resorted to the Akbar-ábádí Masjid, where Saiyad Ahmad was lodged, and daily delivered religious lectures to those who came around him. He also preached in the grand mosque on every Friday and Tuesday. The assembly on these occasions was generally very great; so much so that one could hardly get near enough to hear him. In short, thousands of Mussulmans who, owing to the indolence of other Maulavis, had yet remained ignorant of the true doctrines of their religion, were reclaimed from the darkness of blasphemy in which they were plunged. His rapid success, however, excited the jealousy of the contemporary divines. Apprehending their own discredit with

the public, from the disclosure of the truth, they were of course offended at the incessant preachings of the indefatigable Isma'il. Rigid criticism and malicious censures were in consequence passed by the latter on his lectures. To remove differences of opinion, a meeting of the doctors was resolved upon, and held in the grand mosque, to discuss the points at issue; but the assembly broke up without coming to a decision regarding the controversy, each party pretending triumph. Whatever may be the merits of their respective pretensions, it is certain that Isma'il continued to gain unabated reputation as a popular and true expounder of the Mussulman law, and the people were convinced of the imposition under which they had hitherto laboured.

When his opponents failed to defeat him in public controversy, they often tried to mislead his followers privately by artful arguments, but the impression made upon his adherents was so great that they never went astray. Many came prepared with difficult questions, but in the very next preliminary discourse, Isma'il generally gave such convincing and comprehensive explanations of the matter in question, that they dared not put to him any query. Since that time, there have been two parties among the Muhammadans of India. The followers of the reformer are nicknamed "Wáhabís" by their opponents, while the others are called "Mushriks," or associators of others with God. The latter chiefly consists of the opposed Maulavis and Khádims, or attendants of the various tombs of the Muhammadan saints. The revenue of the latter entirely depended on the offerings presented by the ignorant visitors, and it was greatly checked by the religious instructions of Isma'il; and hence the Khádims had interested motives for disliking him. The common people who have not had the chance of hearing or reading the truths disclosed by this preacher, still continue to follow the old prejudices; but such of them as come to have a knowledge of the doctrines, still continue to embrace the reform unhesitatingly.

The opposition which Isma'il met on the part of the Maulavis, gave no check to his resolute mind, but, on the contrary, served to enhance still further his religious zeal. The number of his followers increased with his fame. The crowd of Namázis, or offerers of prayers, was as great in his time, in the grand mosque of Delhi, as on the festivals of the Íds; and, since that period, Muhammadanism in India has much prospered. The truths which have been disclosed by the industry of the reformer were never previously known, even to people of the first class.

His rising influence, however, alarmed the local authorities, and

his public assemblies are in consequence said to have been prohibited. He had, however, infused sufficient religious ardour into the minds of his partizans, to prepare them for the grand service which he had in contemplation. This check, however, prevented him from making any further progress in India, or from carrying into effect his favourite scheme at home, as is by some supposed to have been his original design.

In 1827-28, he, together with his religious guide Saiyad Ahmad, and his relative Abd-ul-Hai, proceeded to Pesháwur, *viâ* Jesalmír and Sindh. At the time they left Delhi, the religious enthusiasm was so great that the expedition haunted almost every mind. They were soon followed from India by small parties, who moved in disguise, making in all a considerable number. The "Asár us-sanádíd" says: that more than a lakh of Indians alone flocked to his standard. They were also aided in pecuniary matters by the native chiefs and private individuals, more especially by the chief of Tonk, who is one of the disciples of the Saiyads. ' In the beginning of the next year, the Gházis (religious warriors) reached the Pesháwur frontier without check, and declared a religious war against the Sikhs, by raising the flag of Muhammad. Numbers of Afgháns also joined the standard, and among the rest, Omar Khán of Panjtor was of great service to the leaders. They succeeded in establishing their authority in the Yúsufzái mountains, without much difficulty. Yár Muhammad Khán, the chief of Pesháwur, who had till now remained on friendly terms, was alarmed at the rapid advancement of the Saiyad's party. He, in consequence, formed a confederacy with the Sikhs against the Gházis. In order to get rid of the reformer by peaceful means, he employed emissaries to destroy him by poison, but his wicked design having been disclosed to his intended victim, the exasperated Gházis furiously proceeded to attack Pesháwur, in 1829. An action followed, and Yár Muhammad being mortally wounded, his troops were easily dispersed. Pesháwur was, however, saved for a time, by the well-known General Ventura, who happened to be near the place; but on his departure the town was occupied, and the authority of the reformer established, by reading the khutba, and striking the coin in his name, as is the custom prevailing among the Muhammadans.

Owing to some innovations upon the old usages of the Afgháns, the authority of the Saiyad was however soon after overthrown in the Yúsufzái country, and the leaders were obliged to fly across the Indus, and to take shelter in the mountains of Pakhli and Dhamtor, where they fell in with a detachment of the Sikhs under the command of Sher Singh, in 1831. An action ensued, and Isma'il, along with his

religious guide, the Saiyad, was killed, and buried near Bálá Koh, in a part remote from his native place. For a long time, however, their death was doubted by their followers, but time has at last cleared the mist which hung over the facts.

Maulavi Isma'il was a man of very extensive literary attainments. He possessed a mild and manly temperament, and was simple and plain in his habits. He was an accomplished orator, and an excellent religious lawyer. His lectures were always delivered with great propriety, elegance, and force, and he expressed himself with considerable care and perspicuity. He avoided superfluities, and was generally to the purpose, brief and modest, and always produced such proofs as were best adapted to enforce conviction.

From the commencement, his attention was engaged by the religious irregularities which had crept into Muhammadanism, as well as the miseries of his fellow-creatures in India. He succeeded in a great measure in reforming the former, but lost his life, to the great regret of his countrymen, in attempting to alleviate the other.

During the present century, India has not produced another man similarly enterprising and able. In his admirable undertakings, he seemed to have no interested motives. His chief aim was to do good to the country which had given him birth. Ranjit Singh is said to have offered to him and the Saiyad a handsome Ja'gir, if they would give up their religious expedition. The request was contemptuously rejected, and the Lion of the Panjáb was told that if he would adopt their course they would ask nothing beyond it. The fame of Saiyad Ahmad was greatly owing to the exertions of this individual. He was scarcely known before he officiated with the Maulavi. It was chiefly through his preaching that several religious irregularities were exposed and reformed. The custom of paying illegal reverence to the tombs of saints, &c., and that of making ta'ziyas, have been much checked, though not abolished. The doctrines of the unity of God, and the Sunnas, are now better understood by the generality of the Mussulmans of India, than they were before his time. Many of the old mosques which had been neglected, have been restored to their former position, as sacred places of worship. In short, the name of Isma'il has been immortalized in India, and is more popular, and more sincerely respected, than that of any Muhammadan doctor of the modern age.

He took a most active part in the religious war against the Sikhs, but it is a pity he did not understand politics as well as he was accomplished in literary acquirements, otherwise it would not have been surprising if he had ultimately succeeded in effecting that grand

revolution which he had in contemplation. The memory of these reformers is still kept up in India, with the greatest veneration and esteem.

Maulavi Isma'il has left no issue from his wife at Delhi, but in 1839, I met a boy in Pesháwur, who pretended to be his son, by his second wife, with whom he is said to have been allied, during the religious warfare in which he was engaged in that quarter.

The zeal of Sniyad Ahmad, and the learning of Maulavi Isma'il, were thus devoted to giving practical effect, with some modifications, to the reforming tenets preached by Wáhab, in Africa. Accounts of the preachings and dogmas of this reformer had been brought to India by the numerous pilgrims returning from Mecca and Medina, but his doctrines made no great impression until they were enforced by the preachings and writings of these two zealots. Maulavi Isma'il proposed to lay down a perfect rule of conduct for the guidance of the Faithful, and to divide his work into two portions, as will be observed from his own preface to the following fragment. He lived to complete the first part alone, or that showing the extent to which the doctrines of Muhammad had become perverted in India; and this portion has now been translated. A disciple completed the scheme by the addition of the second part, treating of the modes proper to be followed; but it is a lengthy and inferior production, and the subject is moreover of less intrinsic interest than that exhibiting the reaction of Hinduism on the faith of a triumphant race. It has not, therefore, been thought necessary to translate his second part.<sup>1</sup>

Both of the treatises were printed in Calcutta, in the Urdu dialect, some years ago.

## TRANSLATION OF THE TAKWIYAT-UL-IMÁN.

### PREFACE.

In the name of God, the Compassionate, the Merciful.<sup>2</sup>

Unbounded thanks are due to Thee, Oh God, of holy nature, because Thou hast favoured us with thousands of religious blessings; hast shown us the true religion; directed us in the right way; taught

<sup>1</sup> This work, called the Sirát-ul-Mústakím, "The True Path," is the subject of a paper in the Journal of the Bengal Asiatic Society for November, 1832, Vol. I. p. 479. The authorship is there attributed to Maulavi Isma'il.—Ed.

<sup>2</sup> This sentence is prefixed to every Persian or Arabic work in India, whether sacred or profane; but in Persia, and I believe in Khorasan, &c., it is placed at the commencement of holy writings only.



us the pure unity (T'auhid); and hast created us among the followers of Thy favourite, Muhammad Rasul Allah, or messenger of God, (may peace and blessing be upon him!) and also for having inspired us with a desire to learn his way, and impressed our minds with affection for his vicegerents, who show us his way, and lead us in it.

We therefore supplicate Thee, our Omnipotent Lord, to convey our thousands of blessings and salutations to Thy favourite, as well as to his descendants, companions, and all deputies, and to bless his followers, and associate us with them, and keep us firm, dead or alive, in his path, and among his dependants alone—Amen; or, Accept this our prayer, O Lord of the worlds.

Hear ye! all men are servants of God. The duty of a servant is servitude. The one who will not perform his service, is no longer a servant. True service is to correct one's faith. Of him whose faith is unsettled, no services are acceptable, but of one whose faith is right, even little service is to be taken for much. Hence, every one ought to take much pains in the rectification of his faith, and must prefer its attainment to all other things.

In the present age, people follow many ways. Some uphold the customs of their ancestors, as precedents; others look to the stories of pious men (Buzúrg) for their guides; while again, some follow the sayings invented by the Maulavis, from the ingenuity of their own minds; and others allow their own judgment to interfere;—but the best of all ways is, to have for principles the words (holy writings) of God, and his apostle; to hold them alone as precedents, and not to allow our own opinion to be exercised. Such of the stories of the pious men, and the sayings of the Maulavis, as correspond with them, ought to be accepted, and the rest rejected.

It is a prevailing opinion among the common people, that it is difficult to comprehend the word of God and the apostle: much learning is required to divine them; we do not possess abilities enough to understand them; this course can be pursued by great pious men alone, and we are not able to do so; but, for us, the sayings of these men are enough. This is a great error, because God says, that the contents of the Koran are very clear and plain, and that there is no difficulty in understanding it, as stated in the Sûrah, (or portion) entitled "The Cow." "And, now, we have sent down unto thee evident signs, and none will disbelieve them but evil doers." To

<sup>1</sup> This quotation is from Sale's Koran; but according to the original, the word "now" ought to be read "certainly." "Evil-doers" ought to be "disobedient."

understand these passages is not difficult, but to command one's spirit is rather difficult, because it dislikes submission. Hence, those only who are disobedient will disbelieve them. To comprehend the words of God and the apostle, much learning is not wanted, for the prophet was sent to show the right way to the unwise, to persuade the ignorant, and to instruct illiterate men, as God states in the portion entitled "Assembly" (Friday): "It is He who hath raised up, amidst the illiterate Arabians,<sup>1</sup> an apostle from among themselves, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas, before, they were certainly in a manifest error." [Sale]. It is one of the greatest blessings of God, that He has sent down to us such an apostle as Muhammad, who has made the careless careful, purified the impure, has instructed the ignorant, and made the fools wise; as well as led those who had gone astray to the right path. If, after knowing the purport of the foregoing verse, any one should still maintain that no one can understand the sayings of the prophet but the learned, and that no one can follow his course but the pious, it will be virtually denying the said verse, and its value. Nay, it ought to be said that by hearing his word the illiterate become learned, and the misled pious. The following instance is well applicable here. Let us suppose there are a great physician and a sick man, and that the latter is advised by some one to apply to the former for cure, and he in reply should say, that to attend to the physician and to submit to his prescription were the task of a strong man only, and he himself was too sick to undergo the trouble. Such a person must certainly be a great fool to offer such an excuse, because the physician's duty is chiefly to attend to the sick. If he may prescribe for those alone who are of strong constitution, and the latter only can derive benefit from his medicine, and not the sick man, he is no longer a physician. Hence, he who is much in error ought to be very attentive in listening to the word of God and his apostle, and the sinful must take great pains to pursue the way set forth in that word. So it is the duty of every one to explore and comprehend them, and to correct his faith accordingly.

It is worthy of attention, that to make a good faith, two points are necessary, viz., to know that God is God, and the apostle is the apostle, respectively. To know God, then, is not to associate with Him any one else; and to recognise the apostle, is to follow his way alone. The first point is called the Unity (Tauhíd), and its contradictory term "Shirk," or association (idolatry), while the other is named

<sup>1</sup> In the original the word Arabians is not inserted, but it may be understood.

"Sunnah," or the law of the Prophet, and its opposite term is heresy (Bid'at). Every man ought, therefore, to hold fast the two points, and to avoid Shirk and Bid'at, as the two latter abuse the faith. All other sins, in comparison, are less than these, as they corrupt the morals only. If you find a person who is a perfect observer of the unity of God, and the law of the Prophet, and is far removed from idolatry and heresy, and others derive benefit by his company, you ought to take him for your religious guide (pír) and instructor. I have, therefore, compiled in this treatise a few verses, as well as a few sayings or "Hadís," corroboratory of the unity and the law, and condemnatory of idolatry and heresy, adding their translation and true meaning in simple and easy Urdu, so that every one may derive an equal advantage by reading them, and that those whom God favoureth may thereby adopt the right way, and hence be the cause of forgiveness to the explainer.

This book is entitled "Takwiyat-ul-Imán," or Support of the Faith. It contains two chapters; the first regarding the unity and idolatry, and the second the law of the Prophet, and heresy.

## CHAPTER I.

### *On Tauhíd, or the unity of God; and Shirk, or idolatry.*

First, it must be known that Shirk is very prevalent among mankind, while the Tauhíd is scarcely known; but the greater number do not understand the meaning of these terms. They pretend to be faithful, yet they are much involved in Shirk. To comprehend the meaning, therefore, of these words, it is of primary importance that a distinction be made between good and bad, according to the Koran and Hadís. It is customary for many, in the time of difficulty, to call for aid on the pírs (religious guides), apostles, imáms, martyrs, angels, and fairies, and beg them to comply with their wishes; and to propitiate them, vows and offerings are made in their names. Moreover, children are named after them; for instance, Abd-un-nabi (servant of the apostle), Ali Bakhsh (granted by Ali), as well as Hassan Bakhsh, Husain Bakhsh, Madár Bakhsh, Salar Bakhsh, and also Gholam Mohi-ud-dín. Further, many perform other similar rites for their respective saints, &c.: one keeps a chotí, or lock of hair, on his head; others wear badhís, or woven thread round their necks, and clothes after a certain manner, while some put chains on their legs, and offer sacrifices, and others again invoke the saints in the time of need, and take oaths in their names. In short, what the Hindus do

towards their idols, the Mussulmans do for them, and yet they call themselves Muhammadans !

God be praised ! Are these the mouths fit to advance such claims ? No. What God says, in the portion of "Joseph," is very true.—"And the greater part of them believe not in God, without being also guilty of idolatry." (Sale.) If any of their well-wishers should tell them that, although they pretend to be true believers, yet they are guilty of Shirk, and if asked why they are mixing up two different ways, they answer, "We are not guilty of idolatry, but hereby only profess our veneration for the apostles and saints. If we esteemed them as on an equal footing with God, then we might stand accused, but we do not do so. Verily, we consider them the servants, as well as the creatures of God ; the spiritual power which they enjoy has been granted by Him alone, and they exercise it at His pleasure ; to invoke them is verily invoking God, and calling upon them for aid is virtually calling upon God ; they, being His favourites, may do whatever they like ; they are our intercessors and mediators with God, and, by gaining their favour, we gain the favour of the Most High, and get access to His throne ; and the more we worship them, the nearer we are to Him." In a word, they speak other similar absurdities, because they do not follow the holy writings, but exercise their own judgments, believe false stories, and take improper customs for their examples. If they had a knowledge of the holy writings, they might know that the unbelievers also used similar arguments with the Prophet ; but God accepted none of them, and directed his indignation against them, and confirmed their falsehood, as He saith in the portion called "Jonas :—" "And they worship, besides God, that which can neither hurt them, nor profit them ; and they say : these are our intercessors with God. Answer, will ye tell God that which He knoweth not, neither in heaven, nor in earth ? Praise be unto Him ! and far be that from Him which they associate with Him." The meaning is, that those whom they invoke have no power from God, either to hurt or profit them. As to what they say, that they are their intercessors with God, it is not correct, because God hath not said so. What ! are you more knowing than God, that you tell Him what He knoweth not ? From the foregoing verse, it is evident that there is none, either in heaven or in earth, who can be mediator with God, or by invoking whom any profit or hurt can be produced. Nay, the apostles and saints can only intercede with God, by His permission. So there is no advantage in invoking them. Verily, he who worships any one, even as his intercessor, becomes guilty of Shirk, by such an act. God saith, in the portion named "The Troops :—" "But as to these, who take other patrons

besides Him, saying, we worship them only that they may bring us nearer unto God; verily, God will judge between them, concerning that wherein they disagree. Surely God will not direct him who is a liar, or ungrateful." Hence, forgetting that God is nearer to his servants than any one else, they have taken other mediators; and instead of duly appreciating, and gratefully thanking Him for His great favour in that He attends to our desires, without any mediation, and averts directly evils which beset us, they supplicate the same from others. And although, by persisting in this wrong path, they seek to be nearer unto God, they shall never obtain their desires, and will never get nearer to Him. Nay, the more they persist in this course, the more distant they will be from God. It is manifest that he who takes any one else for his patron, even saying that he does so to obtain proximity to God, is surely guilty of Shirk, and is also a liar, and ungrateful to his Maker. It is stated in the Sûrah entitled "The True Believers," that "Say in whose hand is the kingdom of all things, who protecteth whom he pleaseth, but is himself protected of none; if ye know? They will answer; in God's. Say, how, therefore, are you bewitched." Even when it be asked from infidels as to who is the ruler of the world, an equal of whom could not be set up; they will surely say, God. To acknowledge the authority of others, therefore, will be nothing short of downright madness. From the foregoing verse, it is evident that God has given no control to any of His servants in the affairs of the world. No one else can therefore protect any person. It is also manifest that the unbelievers of the time of the Prophet, even, did not consider their idols equal to God. Nay, they ever recognised them as the servants and creatures of God, and never declared that they enjoyed equal power with Him. But still, their invoking them, making vows and offerings in their names, and considering them their intercessors with God, was nothing less than infidelity and Shirk. Hence, he who acts in this way towards any being, though he may consider him as the servant of God, will be equally guilty of Shirk with Abú-Jáhil, or father of ignorance; because the term Shirk does not only signify to set up equals with God, but it also embraces the performance of rites of devotion to others, and the ascription to them of certain attributes which belong to God alone, such as omnipresence, and the power of controlling the universe, prostration, vows, sacrifice, and invocation in the time of need. Those who ascribe any of these attributes, or perform any of these rites to any of God's creatures, though regarding them as below the Almighty, and considering them His servants, will be verily guilty of Shirk. In this respect, there is no difference between the

apostles, saints, genii, devils, fairies, &c., *i.e.*, none of them deserve these distinctions; for God hath pronounced his indignation against Christians and Jews, equally with idolaters, because the former were charged with similar practices towards their apostles, &c., as is stated in the Súrah named "The Declaration of Immunity." "They take their priests and their monks for their Lords, besides God, and Christ the son of Mary, although they are commanded to worship one God only: there is no God but He; far be that from Him which they associate with Him." In fact, they take God for a greater Lord, and, hence, they are guilty of Shirk. But God is alone, and no companion, either small or equal, can be associated with Him. Nay, great and small are all His humble servants, and are on an equal footing in point of humility; the truth of which is verified in the Súrah, "Mary."—"Verily, there is none in heaven, or on earth, but shall approach the Merciful as His servant. He encompasseth them by his knowledge and power, and numbereth them with an exact computation, and they shall all come unto Him on the day of resurrection, destitute both of helpers and followers." The inference to be drawn from this passage is, that both angels and men are equally His servants, being entirely at His mercy, and having no power whatever of their own. But God alone commands all, one by one, and has not delegated that power to others. Every one shall be judged before Him, by himself, and no one can intercede for, or protect him.

There are many other verses, of similar purport with the foregoing, in the Koran, but he who comprehends these, even, will become aware of what is Unity and Shirk. Now, it is necessary to learn what things are peculiar to God, and in which no one else ought to be associated. They are several, but a few for illustration follow, and the rest should be inferred from them. The first point is, that the attributes of omnipresence and omniscience, far or near, concealed or manifest, in darkness or light, in heaven or on earth, on the peaks of mountains or at the bottom of seas, are peculiar to God alone. No one else is vested with this power. Should any one take the name of any saint, either at sitting down or standing up, or invoke or call upon him in the time of need, instead of God, or use his name in attacking an enemy, or read passages to propitiate him (*Khatam*), or contract a habit of studying his name (*Shaghl*), or have his image fixed as the object of contemplation, or consider that by using his name, either with the lips or in the mind, or by fixing the attention on his supposed image or grave, the devotee becomes sensible, and that none of his secrets can remain concealed from him, or that whatever occurs to the devotee in life, such as health or sickness,

prosperity or poverty, death or life, sorrow or happiness, all come to his knowledge, or whatever he utters, he hears, and that every idea which crosses his mind he knows. By such conduct, one becomes guilty of Shirk, and surely it can be called nothing else. Such acts, however, are called by them "Ishrak fi'l Ilm," or Association in Knowledge, i.e., associating one in the knowledge of God. From having such belief, one is verily a transgressor, and is guilty of Shirk, though he may have such notions about the apostles and saints, pirs and martyrs, imáms, and their posterity, and devils and fairies, considering even this power either created by themselves, or granted by God. In short, by having such belief, the guilt of Shirk is completely proved.

The second point is Omnipotence. To have a thorough control over the universe, to exercise full authority in it, to cause death or life, to extend or depress one's means, to occasion sickness or health, to bestow victory or defeat, to effect prosperity or adversity, as well as to accomplish desires, to avert evils, to protect in the time of difficulty, and to alleviate miseries, are all the qualities peculiar to God alone; and no other is endowed with such powers. If any one, by action or desire, attribute such influence to any of his creatures in the foregoing points, he is surely an associator of companions with God. It is called "Ishrak fi't tasarruf" or Association in the power of God. The transgressor will certainly be guilty, whether he consider the apostles, &c. to have been favoured with such command by God, or think that such power has been created by themselves.

The third point defines the matters connected with veneration and respect, which ought to be observed for the glory of the Most High, exclusively. This is called "Ibádat," or Worship, and the observance of the following rites is prohibited for any other being than God. Prostration, bowing down, standing with folded arms, spending money in the name of an individual, fasting out of respect to his memory, proceeding to a distant shrine in the peculiar dress of a pilgrim, and calling aloud his name while going along, or doing other absurdities. Also, to avoid slaying cattle purposely while on pilgrimage, to go round the shrine, to make prostration before it, to carry animals for sacrifice, to make vows, to cover the grave with a sheet (Ghiláf), to utter prayers while standing at its threshold, or to beg the accomplishment of other wishes concerning this and the world to come, to kiss any particular stone, to rub the mouth and breast against the walls of the shrine, and to cause an illumination around it, becoming one of the attendants (Mujáwir), cleansing the temple, or preparing things for the ablution of its visitors, considering the water of the

place sacred, sprinkling it as such over the body, and carrying it for absent friends, as well as on leaving the shrine to walk backwards, with the face towards it, and hold the jungle around in respect, refraining from slaying any animals found therein, or from cutting trees or grass situated there. God hath ordained all these ceremonies of worship to be performed by His servants for Himself alone. Should any one in any way observe these or other similar honours towards apostles, &c., he shall certainly be guilty of associating them with God. This sort of proceeding is called "Ishrak fi'l Ibádat," or Association in Worship, i.e., worshipping others in the manner which is ordained for God alone. Even when the devotee thinks that he does so to propitiate God himself, or considers the person worshipped as deserving it, he is guilty of Shirk.

The fourth point relates to glorifying God's name, in worldly doings. God has taught us to keep a respectful recollection of Him, in our actions, so that thereby we may preserve our faith, and that our proceedings may be attended with prosperity. For instance, to make a vow in His name for the success of a certain object, to invoke Him in the time of distress, to commence every business with His Holy name, to sacrifice animals to Him on being favoured with children, to name them after Him, as Abdullah (servant of God), Abd-ur-rahman, Khoda Bakhsh, Allahdin, &c., to deduct a portion of the produce of cultivation and property as an offering to God, to respect the cattle which are kept apart or are being conveyed to His temple, not to mount or load them, to follow his orders in eatables and drinkables, by using only such things as have been allowed, and abstaining from those which have been prohibited, and to consider all good and evil which visit this world as proceeding from Him alone, as also to use His name in speaking of your intentions and purposes, such as when you say you intend to do a thing, say that, please God, you will do so. Moreover, His name should be used respectfully, as a servant ought towards his master, saying, Ruler or Lord, Málik or Master, Khálik or Creator. Oaths, when necessary, must also be taken in His name only. All such honours are prescribed for the glory of God alone. To use them, therefore, towards apostles, saints, deputies, martyrs, devils, and fairies, &c., is inadmissible. To invoke them in the time of difficulty, and instead of "Bismillah" (in the name of God), to use their names, or on the birth of children to make offerings to them, or even to name the child after them, as Abd-un-nabi (servant of the apostle), Imám Bakhsh, or Pír Bakhsh; to set apart a portion of the products of cultivation for them before the rest can be used; to respect animals preserved for them, by not driving them away, though



they may be doing damage; to follow precedent, as, for instance, to say that such and such a dish or cloth should not be used, or to say that the dish prepared in memory of "Hazrat Bibi," (Fatima, the daughter of the Prophet,) ought not to be partaken of by a man, a slave-girl, or such women as have been remarried, or that the Tâshá, or dish offered to Shah Abd-ul-Hakk, ought not to be eaten by the Hukka smokers; to consider good or evil as proceeding from them, as, for instance, to say that such a person being cursed by such a saint, &c., has turned insane, or that such a fellow has been reduced to poverty on account of the anger of such a person, or *vice versa*, or that famine has been brought on by the evil effects of such a star, or that such an object was not accomplished through having been commenced at an inauspicious time; to use the name of God and the apostle in beginning a work, as to say, that if God and the apostle approve, it shall be done, or, if they wish, he will come; or in using the names of the saints, &c., to prefix such words as "Malrud-data," (O worshipful Providence!) Beparwá, Khudaikan (O great contented Lord!) Málik-ul-mulk (O Master of the kingdoms!) &c., and to swear, when an oath be necessary, by the name of the Prophet, or of Ali, or of the Imáms, or Pírs, or by their tombs. By doing such honours, the perpetrator is certainly guilty of Shirk, which is called Ishrak-fi'l-adab, or the Habit of Association, that is, the habit of respecting others in the same way as one ought to respect God alone. There are manifest orders in the Koran and Hadis, prohibiting such practices.

## CHAPTER II.

This chapter is divided into five sections (Fasals), viz.—The first treats of the mischief of Shirk, and the excellence of Unity in general; the second, of association in knowledge; the third, of association in the power of God; the fourth, of association in worship; and the fifth, of the habit of association, &c.

### SECTION I.—*Association and Unity.*

This section treats of the doctrine of the unity of God, and the sin of associating companions with Him. The latter is one of the highest and most unpardonable crimes. God says, in the Súrah entitled "Women:"—"Surely God will not pardon the giving Him an equal; but will pardon any other sin except that, to whom He pleaseth; and whoso giveth a companion unto God, hath devised a great unkindness." It will be also wandering from the right way, not to make a distinc-

tion between forbidden and unforbidden things,—to commit theft or adultery,—to give up ordained prayers and fasts,—to usurp the rights of orphans,—and to show disrespect to parents. But one who has plunged into Shirk, has gone much astray, because he is involved in a crime which God will never forgive, while He may perhaps pardon other sins. The former shall inevitably meet the punishment which has already been fixed for it. If the nature of this transgression is of the first order, by doing which the perpetrator becomes an infidel, then the eternal abode in hell shall be the award; from this he will never escape, nor will he ever enjoy any kind of relief. If the sin be of a secondary nature, in that case even the sinner will not escape suitable punishment; other minor sins will be pardoned, after they are duly chastised, at the pleasure of God, it being at the same time optional with Him to inflict the appointed punishment or not. Hence it is to be inferred that Shirk is the greatest of all crimes.

The following instance is well illustrative of the fact. Suppose a servant or subject of a king to be guilty of theft, or of sleeping on watch, or of irregularity in attending the Darbár, or of running away from the field of battle, or of failure in the payment of government dues, or of similar other crimes; he is certainly accusable before his sovereign, but it is optional with the latter either to forgive or to chastise him. But there are some crimes of a rebellious or treasonable nature: as, for instance, to address an Amír or Vizír, or Chaudrí, or Kánúngo, or a sweepor, or a Chamár, with such titles as are peculiar to the king,—to prepare a crown or throne for him,—to call him the Vicegerent of God (Zill-i-Subhání),—to bow to him in such a manner as is observed towards his majesty only, or to fix a day of Jashn (great rejoicing), and offer him nazars; these are heinous crimes, and the king must punish the perpetrator: if he neglects to do so, he is not a wise monarch, and such kings are called shameless by the wise men. Hence, we ought to be much more fearful of the Lord of Kingdoms, the Most High-minded Monarch. How shall He then neglect to punish those who are guilty of associating companions with Him? O God, be merciful to the true believers, and save them from the perpetration of such an atrocious crime! In the Súra of "Lukmán," God says: "And remember when Lukmán said unto his son, as he admonished him: O my son, give not a partner unto God, for polytheism is a great impiety;" that is, God favoured Lukmán with wisdom; and his opinion also was, that there was nothing more unjust than to give over the right of one to another. Verily, he who gives away God's right to his creature, is guilty of giving away what belongs to the Most High, to the lowest person,—as putting the crown of a king

on the head of a Chamár (the lowest caste). What greater injustice can there be than such a proceeding? It is certain that every creature, small or great, is lower than a Chamár, in comparison to the glory of God. With reference to the foregoing verse, it is evident that *as Shirk* is put down as one of the most atrocious sins by the Law, so it is condemned by wisdom as one of the greatest faults. And it is but very right; because the greatest defect is to be disrespectful to the elders, and no one is greater than God; to disrespect Him, therefore, is actually to associate equals with Him. As God reveals, in the Súrah of "Prophets:" "We have sent no apostle before thee, but we revealed unto him that there is no God besides myself: wherefore, serve me."

All the prophets who have come on missions on the part of God, have professed the same doctrine—to serve the Lord, and worship none besides Him. It is inferred from hence that the guilt of *Shirk*, or association with God, is condemned, while the dogma of the unity is enforced by every law or *Shara*. The latter is the only way which leads to salvation, and all the rest are wrong.

It is stated by Ma'áz-ibn-Jabal that the Prophet (may peace and salutation be on him!) has said, "Do not associate any one with God, although you may be killed or burnt; but serve Him alone; and do not fear that by doing so, you may be hurt by the genii or devils." It is also related in the *Mishkah*, that Abú Huraira heard the Prophet of God saying, that God said: "He is self-sufficient, and abandons him who associates companions with Him, and He subjects the associates to His displeasure;" that is, as people have partners among themselves, in distributing particular things, they must not have the same idea towards Almighty God, who is alone self-sufficient. Nay, if in doing an act for God, they associate with Him others, He will not only reject what is offered to His own majesty, but shall give up every thing therein concerned, and shall be displeased with the actor. Hence, it is manifest that he who acts in the same manner towards others, as he does unto God, is verily guilty of *Shirk*, and none of his services shall be acceptable to God; yea, he will be subjected to His displeasure.

Ibn-Kah, in commenting on the verse: "And when the Lord drew forth their posterity from the loins of the sons of Adam, &c.," states, that God having assembled the posterity of Adam (in spirits), classified them in various classes, shaped them in different forms, and endowed them with the power of speech, they began to speak, and they were then made to enter into a covenant with the Lord, and to testify this. God said, "Am not I your Lord?" they answered, "Yea." Again God said, "Remember, the seven heavens,

and the seven earths, as well as your father Adam, are witnesses hereof, so that on the day of resurrection you may not say that you were ignorant of it. Verily, We are the Omnipotent, and there is no ruler of the kingdoms besides the Lord, so do not associate any thing with Him. We will send unto you apostles, that they may remind you of your engagement, and through them we will send, for you, books." They answered, "Surely Thou art our only Master and Lord, and we have no one else for our ruler and master." [The verse above alluded to is as follows: "And when thy Lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves,<sup>1</sup> saying, Am I not your Lord? they answered, Yea; we do bear witness. This was done lest ye should, at the day of resurrection, say, Verily, we were negligent as to this matter, because we were not apprised thereof; or lest ye should say, "Verily, our fathers were formerly guilty of idolatry, and we are their posterity who have succeeded them: wilt Thou therefore destroy us for that which vain men have committed?"—Súrah "Aráf."]

Ibn-kah further comments, that when the posterity of Adam were brought together, God formed the prophets and saints into one class, and the martyrs into another. The pious men, also, were separated into one, and wicked men into another. One class was formed of the obedient servants, while the unbelievers, viz., the Jews, the Christians, the Magi, the Hindus, &c., were likewise divided into several parties. Next, they were shaped into forms, that is, the shape in which he was to appear in the world, was predestined for each one. Some were made handsome, others ugly, while some were gifted with sight, and others were destined to be blind, either of one or both eyes. Next, they were endowed with the faculty of speech, and then they were asked to answer: "Am not I thy Lord?" to which they unanimously replied, "Yes." Again, God made them give a covenant that they would acknowledge no other as their Lord and master. God then called upon the heavens and earth to bear witness thereof, and told them, at the same time, that He would send unto them prophets, and books, to remind them of their agreement. In short, each person individually acknowledged the unity, and denied polytheism (Shirk).

In the latter point, we should even hold the examples set up, either by a Pir, or teacher, or father, or king, or Maulavi, or pious man, as precedents. If one say that he does not recollect [since his appearance in the world] the agreement which was made

<sup>1</sup> The words "on souls" have been omitted.

with God, and he will not therefore observe a promise of which he is not aware, it is a great error; because there are many things of which men become acquainted, only by hearing of them from others. As an instance, one does not know the circumstance of his mother having given him birth, but hears of it from others, and believes it accordingly. Hence, he knows his mother, and cannot adopt another woman as such in her place. Notwithstanding all this, should he not pay a due respect to his mother, he will be accused of wickedness. If he, in reply, urge that he does not recollect the circumstance of his having been born of her, and will not therefore consider her as his mother, he will be deemed an idiot, and very disrespectful, by all mankind. Since men believe many things merely by hearing of them from the common people, how much more should they believe of what they are apprised by the prophets. It is manifest from the foregoing, that the doctrines of the true unity, and the depravity of polytheism, were inculcated to the whole of mankind, in the world of spirits, and since, prophets and sacred books have been sent unto them, from time to time, to remind them of their covenant. Hitherto, God has sent into the world 124,000 prophets, and 104 books, treating chiefly of the doctrine in question. We ought, therefore, to try to learn the pure unity, and to keep far off from polytheism. We must neither consider others besides God as partners in His power, nor take any one for our Master, in the hope that he will grant our desires, or will attend to our supplications. The prophet of God said to Ma'áz-ibn-Jabal, among other precepts, "Do not associate any thing with God, although they kill or burn you." Hence, do not believe any one else as God but God, and do not entertain any apprehension that by doing so you will be hurt by the genii or devils. People generally put up patiently with the affliction which they experience in the world, and in the same manner they must not yield to the injuries they may receive from the genii, nor through fear acknowledge their power. Verily, every thing is in the power of God alone; and sometimes, to try the faith of His servants, he causes the good to be hurt by a wicked man, so that he may make a distinction between firm and infirm men, and separate the unbelievers from the faithful. Hence, by the voluntary will of the Almighty, the pious are injured by wicked men, and a Muslim by a Káfir, when they are obliged to put up with the affliction, but do not allow their faith to be abused in consequence. In like manner, God causes good men to be hurt by the hands of the genii and Satan. They ought to submit to such grievances with patience, and not to recognise their authority through fear. If any one abandon polytheism, and know that offerings to

gods are forbidden, and give up following wrong customs, although he may suffer a loss in property, children, or his own life, or may receive wrongs from Satan, &c., under the disguise of a *Pir*, or martyr, he ought to undergo these grievances patiently, and must persist in the course he has adopted, placing his entire dependence in God, who, as He in proper time punishes tyrants and relieves the oppressed from their tyranny, in the same manner he will chastise the oppressive genii, and thereby relieve good men from their injuries.

Ibn Masúd says, a man asked the prophet: "O messenger of God, which is the greatest of all crimes before God?" To which was answered, "That you call any other like unto God who created you;"<sup>1</sup> i.e., as in times of distress, they invoke God who is omniscient and omnipresent, and has every thing in his power, they must not in the same manner call upon others, which is the greatest of all crimes. It is a great error to consider that any one else has the power of realizing others' wishes, and being present at every place, and seeing every action: since God alone is our Creator, and we were formed solely by His own intention, it is obligatory on us also to call upon Him in the time of difficulty. What business, then, have we with others? When a person becomes the slave of a king, his sole dependence is on his own master, and not on another king: much less on a *Chamár*, or a sweeper.

Anas heard the Prophet observe: "God said, O children of Adam! verily, if you come before me with faults, equal to the full of the earth, and then come before me without associating any thing with me, verily I will come before you with the earth full of pardon; and will pardon any quantity of sins you may have committed."<sup>1</sup> The meaning is, that there are in the world numbers of sinners; and Pharaohs, and Hamans, as well as Satan (who still exists), are of the number. Now, if one alone commit faults equal to all of them, but be free from *Shirk*, yet he shall be pardoned through the blessings of the doctrine of Unity; while all the good actions of a polytheist will turn to no good. Verily, when one is perfectly purified of the evils of polytheism, i.e., when he is fully convinced that there is no Lord but God,—that there is no place of refuge beyond His protection,—that the sinner can find shelter nowhere, and that there is no equal with God in power,—then, whatever transgressions he may be guilty of, may be ascribed to the frailty of human nature, or to error. But, at the same time, he ought to be awfully respectful, and be so repentant of his sins that he may feel tired of life; he shall then be

<sup>1</sup> Mishkah.

much visited with God's blessings, which shall not be less than his sorrow. In fact, he who is a perfect Unitarian, his sins even will be more effective than the worship of others. A sinful Unitarian is a hundredfold better than a pious Polytheist; and a guilty repentor is likewise better than a rebellious sycophant, because the one repents for his sins, while the other is proud of his hypocrisy.

## SECTION II.

### *Of Association in knowledge with God.*

This section treats of such verses of the Korán, and sayings of the Prophet, which prove the sinfulness of the association of others with the knowledge of God.

In the Súrah of "Cattle," God says: "With Him are the keys of the secret things: none knoweth them besides Himself." But He has gifted his servants with the sense to perceive visible things. He has given them eyes to see, ears to hear, noses to smell, tongues to taste, wisdom to understand, and hands to use. They are empowered to exercise these senses at pleasure: if one wishes to see a thing, he has only to open his eyes, and he will see it; and if not inclined to see, he has but to shut them; or if he wishes to taste a thing, he has only to put it in his mouth, and he will know the taste thereof. In short, they have been provided with keys to know such conspicuous things. Verily, a man who has the key can open the lock at his discretion. Hence, the people have power to ascertain visible things, but they are not able to discern the latent mysteries. They are known to God alone; and the prophets, angels, pírs, martyrs, imáms, devils, or fairies, are not endowed with power to discover the concealed things that God has been pleased to hide from them; but He occasionally discloses any such thing to any one of His servants, in a twinkling; yet this is done with His free will, and not at their supplication, as we are led to believe. It has often happened that the Prophet himself several times desired to know things, the truth of which he could not discover until voluntarily apprised of them by God. The following instance is an illustration of this fact. Once, the chastity of 'Aisha, the wife of the Prophet, was falsely accused by the unbelievers. He was much afflicted in consequence, and, notwithstanding his strict inquiries into the matter for several successive days, he could not arrive at the truth. He therefore felt very sorry and thoughtful on the occasion, but his embarrassment was removed by God, who informed him that the unbelievers were liars, and that

'Aisha was unpolluted. It ought, consequently, to be believed that the keys of mysteries are at the command of God alone. They have not been entrusted to any other, neither has He a treasurer ; but with His own hand opens the lock of His secret treasures, and gives as much as he likes to whomsoever he pleases ; and no one can stop Him from so doing. Hence, it is manifest, should any one pretend that he possesses a science whereby he can know hidden and future things, he is a liar, because he advances pretension to the knowledge possessed by God alone. To believe, therefore, that the prophets, genii, angels, &c., as well as astronomers, fortune-tellers, &c. are vested with such power, is Shirk ; and the transgressor will, by such belief, have rejected the foregoing verse of the Korán. If it be surmised that sometimes the prediction of a soothsayer, &c. actually came to pass, and that hence he must have had some knowledge of it, it is a manifest error, because many of their soothsayings are never verified ; and it is therefore apparent that they are not possessed of such divine knowledge, but foretell by certain calculations, which are generally wrong. Similar is the nature of the "Istikhára," (asking advice by beads,) and "Kashf," or inspiration, and of taking omens from the Korán. Perhaps some one may say, "Is the merit of the prophets' inspiration then of the same nature?" He ought to be told that no wrong notion ever enters their minds. God reveals to them whatever He likes, but their wishes have no interference in the matter : the truth of which is elicited in the Súrah "Ant:" "Say none, either in heaven or earth, knoweth that which is hidden, besides God ; neither do they understand when they shall be raised ;" that is, God desired the Prophet to tell the people, that no one, besides God, neither angels, nor mankind, nor genii, know concealed things, nor have they the power to do so. Every one is aware that once the day of resurrection will come, but no one can tell when that will be: if they could, they would certainly have ascertained this important point. As a further proof, the following verse of the Korán, in the Súrah "Lukmán," is sufficiently corroborative of this remark : "Verily, the knowledge of the hour of judgment is with God, and He causeth the rain to descend at His own appointed time, and He knoweth what is in the wombs of females. No soul knoweth what it shall gain<sup>1</sup> on the morrow, neither doth any soul know in what land it shall die ; but God alone is knowing, and fully acquainted with all things ;" that is, God alone is aware of secret things, and no one else can know them. For instance, the fact as to the occurrence of the last day is notoriously

<sup>1</sup> For "gain" read "do."



known, yet no one can say at what time it will happen. Such being the case, then, how can people discover other things, such as victory, defeat, sickness, or recovery,—points which are much less certain than the day of judgment. Similar is the nature of the forebodings regarding the descent of rains, although they are periodical, and are always desirable, to all the prophets, saints and kings, as well as to the sages. If, then, there had been any clue to ascertain the time of their actual fall, they would surely have contrived some method or other for their own satisfaction.

The predictions, therefore, regarding the less notorious and personal things about which all mankind are not concerned, such as the death or life of one; the offspring of another; the prosperity or poverty of a third; the victory or defeat of a fourth; must necessarily be much less trustworthy. In the same manner, no one can tell what is in the womb of a female, as to whether it contains one or more little ones, male or female, perfect or imperfect, a handsome or an ugly child. Although the physicians have fixed some particular signs regarding these things, yet no one can make any remark on the subject with certainty. How can the people, then, be correct in their calculations about theoretical and new things, or as regards the faith or infidelity. True, when one cannot know what he will do on the morrow, how can he then know of the state of affairs of others? In the same way, when one does not know as to where he will die himself, how can he tell with correctness the place of the death of other people? In short, no one beside God himself knows of future things. It is clear, then, that all those who pretend to have a knowledge of hidden things, such as fortune-tellers, soothsayers, and interpreters of omens, as well those who profess to be inspired, and to understand the almanac (Takwīm), are all liars, and people ought to be cautious not to be deceived by them. It is also likely for a man to say that he has no power to know such things, nor is he able to do so, but that he only knows as much as is discovered to him by God, and can know no further at his pleasure. Such an individual, possibly, may or may not be in earnest. God says, in the Sūrah "Ahkāf:" "Who is in a wider error than he who invoketh, besides God, that which cannot return him an answer, to the day of resurrection; and idols, which regard not their calling on them." Verily, the polytheists are great fools to abandon God, who is omniscient, and call upon those who cannot assist them. There are some men who call on righteous men to intercede in their behalf with God, to realize their wishes; and yet they think that they are not guilty of Shirk, because they only supplicated them to pray in their favour to God, but did

not ask them to grant their request themselves directly. It is an error; because, though by such a proceeding one does not become a perpetrator of Shirk, yet the manner in which they invoke them is not short of that heinous crime; for, by such calling, it is tacitly understood that the person invoked has the power of hearing them from far or near; whereas, in the following verse in the Sûrah "Arâf," God says, that all others, beside Himself, are insensible of the calling of those who invoke them. God said to the Prophet: "Say, I am neither able to procure advantage unto myself, nor to avert mischief from me, but as God pleaseth. If I knew the secrets of God, I should surely enjoy abundance of good, neither should evil befall me. Verily, I am no other than a denouncer of threats; and a messenger of good tidings unto people who believe." Our Prophet was the head of all prophets, and wrought several great miracles, and disclosed many hidden secrets, and several of his followers became righteous merely by following his way; yet God told him even to make a clear confession of his own inability, that the people might know the truth. He therefore told them: "I have neither power nor knowledge of the secrets of God; so much so, that I can neither derive any benefit for myself, nor can avert any evil from me; what, then, can I do for others? With respect to the knowledge of the mysteries, if I had possessed that power, I could have made arrangements for everything beforehand, i.e., if I could have expected any good to result from any particular action, I would have done it, otherwise I would have avoided it. In short, I have no knowledge whatever of God's secrets, nor do I advance any pretensions to it. I have only come on a mission from God, and my duty is to enunciate threats, and inform people of good tidings; but this much will only have effect on those who believe truly, and to enforce it on their attention is not my business: God alone can do that."

From this verse, it is evident that God has made the prophets the best of all mankind. They have been commissioned to explain the orders of God, and to warn the people of good and bad deeds, and to preach them generally. God has also made their speech effective, whereby numbers of men have adopted the straight road. But, hereby, it ought not to be understood that they are endowed with power to do whatever they like, so that they may kill whomsoever they please, or grant offspring to others. They cannot likewise extract them from difficulties, or accomplish their desires, or bestow on them victory or defeat, or make them rich or poor, king or wazir, or wrest away kingdom or principality, or restore the sick to health, or convert health to sickness, or impress faith on their mind, or remove it

therefrom. In these matters, all servants of God are equally powerless. Neither is it thereby to be understood that the prophets are endowed with knowledge of any secret things. It is not in their power to divine any mystery they like, nor can they know respecting any absent person whether he is alive or dead, or in what town he is, or what he is doing. They cannot either dive into futurity, so as to predict that such a person will have children or not, or that a certain trade will be attended with profit or loss, or that such a one shall gain victory or be defeated. On these points, also, all creatures of God are equally unacquainted and ignorant. As some of the wise people sometimes draw conclusions of coming events from appearances, some of which turn out correct and some wrong, in the same way the prophets foretell from their own wisdom of some future things. Their forebodings, however, meet with a similar fate, *i.e.*, sometimes prove right, and at others not; but there is no mistake in their communications when they are inspired or informed of a thing by God himself: but this power is not at their command.

It is said of the Prophet in the *Mishkah*: Rebecca said, "The Prophet came to my house, when they were about sending me to my husband's, and his highness sat down upon my bed, just as you are sitting upon it, and the women began to beat the drum for my going away, and making lamentation on account of my forefathers, who had been killed in the battle of Bedr; and all of a sudden one of the women said in her ditty: 'We have got a prophet amongst us; who knows what will happen to-morrow.' Then the Prophet said to her: 'Let this alone, and repeat what you were repeating before.'" The purport is, that Rebecca was a lady of the Ansár tribe: on the occasion of her marriage, the Prophet of God went to her house, and seated himself on the same bed with her. Some of the women then began to sing, and also sung something in praise of the Prophet: the meaning of which was, that he was so dignified that he knew of the futurity. The Prophet then prevented them from singing such praise, but advised them to sing on what they did before.

From this saying of the Prophet, it is evident that we ought not to believe that any of the prophets, saints, imáms, or martyrs, have any knowledge of concealed things. Nay, we should not have such belief even towards our own Prophet, nor should we say any such words in his praise. The panegyrics which the poets compose in commendation of the prophets, saints, pious men, pírs, or preceptors, and in defence observe that in poetry amplification is excusable, are not right, because the Prophet himself prevented the women of the Ansár tribe who were singing some poems in his praise, as has already been

noticed. A wise man, therefore, should not compose such eulogy himself, nor ought to approve of it.

In the Mishkah, it is inserted that 'Aisha said: "Whoever shall inform you that His Majesty (the Prophet) knew five things concerning which the revelation came down, certainly tells you a great lie." The allusion here is to the five things mentioned in the last part of the Súrah "Lukmán," which have been already stated. Hence, if any one should say that the Prophet had a knowledge of those five things, i.e., of all God's secrets, he is verily a teller of falsehoods. Even should any one assert that the Prophet and other righteous men knew of these things, yet, from a regard for the Shar'a, or law, they abstained from avowing it, he is also a liar, because, beside God, no one has a knowledge of these matters. In the Mishkah, it is stated that Umm-ul-allah<sup>1</sup> said that the Prophet observed: "I swear by God, that notwithstanding I am the prophet of God, I do not know what will be done to me, or what to you;" that is, no one knows what God will do towards all His servants, either in this or in the world to come, nor in the grave. If God has ever given any information to any of His favourites regarding some points, either by revelation or inspiration, it is very limited, and they have no power to know the particulars thereof.

### SECTION III.

#### *On Association with the power of God.*

This consists of the signs of the Korán, and the sayings of the Prophet, which condemn this vice. God says, in the Súrah called "True Believers,"—"Say in whose hand is the kingdom of all things, who protecteth whom he pleaseth, but is protected of none; say, if ye know? They will answer, 'In God's.' Say, how, therefore, are ye bewitched?" That is, if any one be questioned as to who is he who has every thing in his command, and can do whatever he likes without hindrance, and with whose protection no one can interfere: the offender against whom no one can shelter, and whom no one can oppose? Verily, he will answer: God. To supplicate the attainment of desires, therefore, from others, is nothing less than insanity. The unbelievers of the time of the Prophet even admitted the truth of this fact, and confessed that there was no equal with God, but that they worshipped their idols as their intercessors with God; consequently they continued infidels. The inference to be drawn from this passage

<sup>1</sup> One of the Sahábíyah, or companions.

is, that he who believes any of the creatures of God to have been possessed of any share of His power, and looks upon them merely as intercessors, shall surely be guilty of Shirk, though he may not consider the agent equal with God, nor possessed of equal power. In the Sûrah of "The Genii," God says: "Say, Verily I am not able of myself to procure you either hurt, or a right institution. Say, Verily none can protect me against God, neither shall I find any refuge besides Him;" that is, God directed the Prophet to warn the people that he himself had no power, either to hurt or benefit them, and that they ought not to be proud of having believed and followed him, and that under the impression that they have in him a great patron, a powerful agent, and a favourite intercessor, they should not go astray and do whatever they like; because it is a great error. "I cannot save you against God; nay, I am fearful for myself, as I cannot find refuge any where else but in God; then how can I protect others against Him?" It is to be inferred from the foregoing verse, that the common people, who having profound reliance on the prohibitions of their Pirs (religious guides), become forgetful of God and of His orders, and go far away from the right path; for the Prophet himself, the leader of all leaders (Pirs), night and day venerated the glory of God, and placed his dependence on his favour alone. What, then, can be expected from others? In the Sûrah entitled "The Bee," God says: "They worship, besides God, idols which possess nothing wherewith to sustain them, either in heaven or on earth, and have no power;" that is, they respect them as they should revere God, although they have neither power to provide them with maintenance, nor to bring down rain from heaven to increase the vegetation on earth, nor are they possessed with any kind of influence whatsoever.

Some of the common people maintain that the prophets, saints, and other holy men are possessed of such power, yet, out of respect to God, they do not make a stir; but that, if they like, they can in a twinkling subvert the whole world, but do not exercise their power, merely from a regard to the Shar'a or holy law. This is certainly an erroneous view: they cannot interfere in such matters, nor have they the ability to do so. As God says, in the Sûrah "Genii:" "Neither invoke, besides God, that which can neither profit thee nor hurt thee, for if thou do, thou wilt then certainly become of the unjust." The meaning of this is, that when you have such a powerful Almighty for your protector, why do you call on those who are quite humble and powerless, who can neither favour nor injure you. Verily, it is very unjust to attribute honours, due to God alone, to such mean creatures. What God observeth, in the Sûrah "Saba," is very true: "Say unto

the idolaters, call upon those whom ye imagine to be gods, besides God: they are not masters of the weight of an ant,<sup>1</sup> in heaven or on earth; neither have they any share<sup>2</sup> in the creation, or government of the same; nor is any of them assistant to Him therein. No intercession will be of service in His presence, except the intercession of him, to whom He shall grant permission to intercede for others; and they shall wait in suspense, until, when the terror shall be taken off from their hearts, they shall say to one another, 'What doth your Lord say?' They shall answer, 'That which is just; and He is the High, the great God.'" It is apparently to be concluded from this verse, that he who is supplicated by people to grant their wishes, or is invoked in the time of distress, or is able to attend to their supplications, must necessarily be himself an independent master, or the partner of a master; or one having a mighty influence over the master; as, for instance, a king complies from political motives with the recommendations of his great Amirs, or nobles, from their being men of great consequence; because they are his assistants, and the support of his kingdom; and their disaffection might cause disorders in the affairs of the state. Again, in some cases, the king is easily obliged to yield to certain intercessions, whether he approves them or not: viz., when a thing is recommended to his notice by some of his favourite princesses, then, to please them, he is necessitated to grant their request. With God, however, the case is quite different; those who are called upon or supplicated to grant requests, are neither the masters of the smallest particle of a thing, in heaven or in earth, neither the partners of God, nor the supporters of his kingdom. They are likewise neither His assistants, nor can they intercede with Him, without His permission. Nay, in the court of God, their position is so awful, that when an order is issued from His throne, all of them, from fear, become senseless. From terror and respect, they cannot even make further inquiry, but satisfy themselves with the nature of the order, by asking each other. But their answer to God invariably is: "We believe and acknowledge it is true." Hence, their interference in any matter whatever, is totally out of the question, much less their interposition in behalf of any individual.

Here I must refer to a very useful point; every one ought, therefore, to give it an attentive hearing. It is as follows. Some people are very proud of the *Shaf'at*, or intercession of the Prophet, and putting a wrong construction on the term, have altogether forgotten

<sup>1</sup> Of a particle.

<sup>2</sup> Or, more exactly with the original, "neither have they any share in both."

God. To understand the real meaning of the term is therefore most necessary. The word *Shafá'at* simply means commendation (*Sifá'ish*). There are certain ways of commendation in this world; one, for instance, is the following: Suppose a man is convicted before a king, of theft, and his minister is disposed to procure his pardon; although the king is not disposed to forgive him, and, according to the law in force, the criminal deserves punishment, yet his majesty, from some political apprehensions, is obliged to accede to the commendation, and pardon the guilty. The motive of his adopting this course, perhaps proceeds from the circumstance of the mediator being an officer of the first rank in his realm, and the prosperity of his state greatly depending on such officer's good administration; hence, he thinks it advisable to suppress his own feelings of anger, and to pardon the thief, rather than to endanger the welfare of his government, by offending such a valuable minister. This sort of pardon is called *Shafá'ati-wajáhat*, or intercession from regard; i.e., the commendation succeeds on account of a regard to the minister. This kind of intercession, however, is quite inadmissible before the majesty of God. Should any one consider any of the prophets, saints, imáms, martyrs, and angels, *Shafí'as*, or intercessors with God, of similar merits, he shall be really guilty of association (*Shirk*), and is a very ignorant man, because he has not at all understood the dignity of God, nor duly appreciated the nature of the glory of the Lord of the kingdoms. Verily, the power of this King of kings is so great, that in a twinkling, solely by pronouncing the word "Be!" he can, if he like, create crores of apostles, saints, genii, and angels, of similar ranks with Gabriel and Muhammad, or can produce a total subversion of the whole universe, and supply its place with new creations. Every thing is created merely by his intention, there being no need of *Sámán* or materials. Should the whole of mankind and the genii be raised to the dignity of Gabriel and Muhammad, there can thereby be no addition to the lustre of His kingdoms, nor any diminution effected in it, if all of them turn out as bad as Satan, and *Dajjál* or Antichrist. In fact, in every sense of the word, God is the great of great, and king of kings. Neither has any one the power to profit him, or to hurt him.

The other mode of intercession is, that any of the king's wives, princes, or a favourite mistress intercedes in behalf of the thief, and the former, from an affectionate regard, forgives the criminal. It is called "*Shafá'ati-muhabbat*," or intercession from affection; that is, the king accedes to the commendation, merely from an affectionate regard. He perhaps thinks it better to subdue his indignation, and to pardon a thief, than to be subjected to the annoyance which might proceed

from the displeasure of his favourites. This sort of intercession, also, is not possible in the Darbár of God. Should, however, a person consider any one to be endowed with such influence, he is likewise guilty of the crime of Shirk, and is an ignorant person, as has already been noticed; because He alone is the sole master of the kingdom of the universe. Although out of bounty, He may confer on His favourite servants the epithets of, 1st, "Habíb," or favourite; 2nd, "Khalíl," or friends; 3rd, "Kalím," or speaker; 4th, "Ráhu-l-lah," or the Spirit of God; 5th, "Rasúl-i-Karím," or benevolent apostle; 6th, "Ráhu-l-Kuds," or Holy Ghost; and 7th, "Ráhu-l-Amin," or the guardian of souls;<sup>1</sup> yet He is the master of all. A servant is but a servant. No one can put his foot out of the limits of servitude, nor can he rise beyond the rank of a servant. As he is happy, from a notion of His boundless compassion, so he is equally trembling, night and day, before His awful majesty.

The third course of a pardon, in behalf of the thief, is that although his crime is proved, yet it is the first time he has been charged, and he is not a professional thief, but led to do so by some wicked design; moreover, he is repentant, and considers himself justly guilty of the crime he has committed, and is fearful of the punishment which he deserves according to the laws of the country. He seeks neither the intercession of the Amírs in his behalf, nor their prohibition against the king, but solely looks to the latter for pardon, and patiently awaits his order. It is possible the king may take pity on him, when some of his ministers seeing him so favourably disposed may come forward to intercede in behalf of the criminal; and the king, seemingly to raise his confidence, in compliance with his request, pardons the offender. In this case, the minister was not led to intercede in his behalf on account of his being his relation, or friend, or a beseecher of his protection, but solely to please his master, and with his tacit permission. Verily, he was the officer of the king, and not of the thief, and it is not reasonable that he should have protected the thief against the will of his master, and thereby exposed himself to the suspicion of having been one of his partners. This sort of intercession is named "Shafá'ati-ba-izn," or intercession with permission. With His Most High Majesty, the Almighty, intercession of this nature is admissible. By the allusion which is made in the Korán and Hadís, regarding the intercession of certain prophets or apostles, only this sort of interposition is meant, and no other. Every servant

<sup>1</sup> Nos. 1st and 5th are titles of Muhammad; 2nd, of Abraham; 3rd, of Moses; 4th, of Jesus; and 6th and 7th, of Gabriel.



must therefore invoke God alone, at all times: Him alone he must fear: to Him alone he must offer his supplications; and before Him alone he must make confession of his sins. He alone must be considered the Lord and the Protector; and to the utmost extent of imagination, one must not rely for salvation on any others, besides God himself. Neither should any reliance be placed in their protection, because God himself is most merciful and compassionate. From His grace and bounty alone, He will relieve the distressed, and pardon the sinful, and will voluntarily make any whom He pleases one's intercessor. Hence, it is of supreme importance to depend on Him alone for this, as well as other favours; and whomsoever He will, He will appoint as our intercessor. We must not rely on the patronage of others, nor invoke them on that account, nor, relying on their protection forget our true Lord. We must neither depreciate His order, i.e., the Shar'a, or law, nor, in preference to it, adopt the ways and customs of our supposed protectors. It is certainly a capital crime. All prophets, saints, &c. entirely disapprove of such courses, and will never be intercessors for such people. Nay, they are much displeased with them. Their primary object was to gain the good-will of God, and they preferred it above all other things, even wives, children, disciples, servants, slaves, and friends. Nay, if any of these ever swerved from the way of God, they became His enemies. Who, then, are these invokers of others, besides God, that these great and holy men, at variance with His will, will come forward to advocate their cause in the presence of God? Verily, the truth is, that their friendship and enmity are for God's sake only; and therefore if any one shall be sentenced by God to be thrown into hell, they will in addition be ready to give a helping hand to expedite his despatch.

Ibn 'Abbás said one day: "I was riding behind his majesty (the Prophet), and he said: 'O boy, perform your duty to God, and seek to please Him, and He will guard you from all calamities: remember God, and you will find Him present with you; when you ask any thing, do it from God; and know if all men were brought together, and agreed to do you a small benefit, they would not be able to do more than God has written for you; and if all mankind were to combine in injuring you, they could not do it, but in the thing which God has written for you; the pens were taken up, and the books dried.'"<sup>1</sup> Although God is the King of kings, yet He is not proud like an earthly king, who from arrogance does not attend to the prayer of a distressed subject, so that the people are obliged to have recourse to

<sup>1</sup> Mishkát.

his minister, and seek his patronage to obtain their points. Nay, He is very benevolent and merciful ; there is no need of mediation with Him. He attends to every one who remembers Him, whether there is any to intercede in his behalf or not. He is pure and holy-natured, and higher than all. His court is not like those of worldly rulers, to which none of the subjects can have access, so that, their only recourse being to the Amírs and Wazírs, they are necessarily very submissive to the latter, and hang solely on them. But God is very close to His servants ; if the humblest of them be heartily devoted to Him, he will always find him present, whether in the time of need, or otherwise ; there is no curtain between Him and a servant, beyond the latter's own negligence. If any one, therefore, be far away from God, it is on account of his own negligence. God is present with all. It is self-evident, then, that he who calls upon the prophets and Pírs to attain proximity to God's throne, is ignorant of the circumstance that they are far off from him, while God is near at hand. His case assimilates to that of a subject, who is sitting in the presence of a king attentive to his prayer, and yet calls upon his ministers at a distance to explain so-and-so for him to his majesty. If one do this, it will be concluded that he is either blind or labouring under insanity. The Prophet has also said, that, when you ask any thing, do it from God ; and, at the time of distress, ask His assistance alone. What is written in one's fate, cannot be recalled, nor can it be defaced ; and, hence, if the whole of mankind, small and great, unite together to profit or hurt any one, they cannot do more than what has already been predetermined in his respect by God. Hence, the remark of the commonality of people, that the Auliyá (spiritual men) are endowed with power to make a change in fate, i.e., they can grant children to those who are not doomed to get them, or can increase the age of those who have run the destined space,—becomes incorrect. Nay, it ought to be understood thus : that God alone will sometimes accept the supplications of all His servants, and the apostles, and saints, &c. in general, and He alone directs them to beseech Him, and has the power to grant their wishes. But notwithstanding the offering of supplications and compliance with them, both points have been already written down in each one's fate. Nothing in this world can take effect beyond the allotted destination, nor has any one the power of exceeding it. No servant, either small or great, apostle, or saint, has more power than that of asking every thing of God, and of supplicating Him alone in every matter. But it is optional with God from His mercy to accept one's supplication, or from His perfect wisdom to reject it.

Ibn-ul-anas heard the Prophet say, that " Verily, the field of man's mind is very extensive, and there is a way on every side of it. He who will allow his heart to pursue all ways, shall not be cared for by God, should he meet destruction in any of the forests; but reliance on God alone shall be enough to carry him out safe;" i.e., when one wants a thing, or is inveigled into any difficulty, series of thoughts cross his mind; sometimes he thinks of calling for assistance on certain apostles or imáms, and at others of making vows to certain Pírs, or martyrs; and at another time, he consults an astrologer, or interpreter of omens, on the subject. Thus God withdraws His favourable looks from those who follow many ways, and does not reckon them among His true servants. They, in fact, lose the right path of God; and by indulging in their own theories they are eventually destroyed. Some of them turn out atheists (Dahriyá), others heretics (Mulhid) and polytheists, while others renounce all creeds in existence. He alone who reposes his sole reliance on God, and does not pursue any other course, is liked by Him, and is guided in the right road; thereby he derives that comfort and ease of mind which never falls to the lot of a freethinker. Of course every one experiences in the world so much as has already been written in his fate, but the whole career of the life of a rationalist is nothing but misery and distress; while that of the other is incessant comfort and happiness.

Anas says that the Prophet said: " You must ask all your wants of God, even to the suet for your pot, and strings of your shoes being broken."<sup>1</sup> We should not suppose that God is like earthly kings, who attend to important affairs themselves, and leave the rest to be done by their ministers, whereby people are obliged to have recourse to the latter. But the management of God's affairs is quite different. He is self-sufficient, and can attend himself to crores of insignificant things. No one has any interference in his kingdoms. The smallest things, even, should be asked of Him alone; because others can neither give small or great. Abú Huraira says, when this verse was revealed, "Threaten thy clan's people who are thy kin, &c.," the Prophet collected them together, and spoke to them collectively, as well as respectively, saying, "O posterity of Kab bin Las! save your souls from fire, because, verily, I have no power regarding you with God; O posterity of Binkah! save your souls from fire, for, verily, I can be of no use to you with God; O descendants of 'Abd Shams! save your souls from fire, for surely I can be of no use to you with God; O descendants of 'Abd Manáf! save your souls from fire, because verily

<sup>1</sup> Mishkát.

I can be of no use to you before God ; O posterity of Háshim and Abd-ul-mahbib ! save your souls from fire, because verily I can be of no use to you with God ; O descendants of Fatima ! save your souls from fire : ask as much as you like of my personal property, but I can be of no use to you with God."

It is sometimes the case that the relations and kindred of a holy man place much confidence in his protection, and, being proud of it, have very little apprehension of God. The Prophet was therefore desired by Him to warn his kindred of the matter. Hence, he openly denounced threats to them, not excepting even his own children, that they were not to look to him for patronage in anything which is only in God's power, saying, " Here is my personal property, and you can take it without grudge, but I cannot assist you in affairs connected with God. They are quite out of my power, and I cannot therefore stand an advocate for you before Him. Every one, therefore, ought to look, himself, to his religious obligations personally, and contrive to save himself from fire, through his own means." It is evident, from the foregoing saying, that no relationship with a pious man can be of any use to the people. They will have to answer for their own actions individually. Hence, unless we have our accounts clear with God, we cannot escape punishment.

#### SECTION IV.

##### *On Association with God in worship.*

Worship is that duty which God has ordained to be performed by His servants, solely in His own honour. This section, therefore, treats of those verses of the Korán, and the traditions of the prophets, which teach us what honours are due to God alone, and ought not to be observed towards others besides Him, as such lead to the vice of Shirk.

God informs us, in the Súrah " Húd :"—" We formerly sent Noah unto his people, and he said, ' Verily I am a public preacher unto you ; that ye worship God alone ; verily, I fear for you the punishment of the terrible day ; ' " that is, the dispute between the Múslims and the unbelievers has commenced since the time of Noah. It is worthy of consideration whether the point in question, regarding which the approved servants of God have all along been preaching, viz., that the honours and respect which are due to God alone, should not be shown to others, is disputable. In the Súrah, this is distinctly explained ; God says : " Worship not the sun, neither the moon, but worship God,

who hath created them, if ye serve Him;" that is, he who wishes to become a true servant of God, must worship Him alone, and should not prostrate himself before the sun, nor the moon. Our creed teaches that prostration is the due of the Creator alone, and must not be performed for any of His creatures. The sun, as well as the apostles and saints, are all equally included in the creation; if any one say, that in former days they prostrated themselves before some of the creatures, as the angels did before Adam, and Jacob before Joseph, and that, hence, if they may accord the same usage towards any of the Auliyás, or holy men, there is no matter; it is an error. Because, in the time of Adam, they married also with their sisters; on the same principle, then, such reasoners ought to marry their sisters also. The truth is, that a servant ought to obey the order of his master,—God; whatever He has ordered, His servants must acknowledge with heart and soul, without raising any objection, such as making references to old days, for, by bringing forward such reasons, one becomes an infidel. Suppose a king should enforce one regulation in his kingdom in one season, and replace it by enacting others in another; if, then, any one should say that he will not obey this order, but will continue to be guided by the former, he shall be taken for a rebel. God says, in the Sûrah "Genii:"—"Verily, the places of worship are set apart unto God; wherefore invoke not any other therein together with God.<sup>1</sup> When the Servant of God stood up to invoke Him, it wanted little but that the genii had pressed on him in crowds, to hear him rehearse the Korán: saying, Verily I call upon my Lord only, and I associate no other gods with Him."<sup>2</sup>

The interpretation is, that when a true servant of God gets up to invoke Him with a pure heart, fools taking him for a very upright man, and supposing that he can give and do whatever he likes, gather around him in numbers. This man ought to tell them the truth, *i.e.*, he must warn them that it is God alone who should be called upon in the time of distress, and that from Him only they should expect profit or loss, because to ask such favours from others besides God is nothing but Shirk. He ought to inform them, further, that he does not approve of such proceedings, and that he who will act in this way towards Him must never expect that He will be gratified with his conduct. It is evidently to be concluded from this passage, that to stand up respectfully before any person, or to invoke him and

<sup>1</sup> "Verily, the prostration is set apart unto God alone."

<sup>2</sup> "When the servant of God stands up to invoke Him, crowds of people press on him."—Author and Abd-ul-Kádir, the famous translator of the Korán. This passage, as rendered by Sale, gives quite a different construction of the original.

glorify his name, are honours exclusively due to God. To observe them towards others, therefore, is capitally sinful (Shirk). God says, in the Sûrah of "Pilgrimage:" "Let them come to thee on foot, and on every lean camel, arriving from every distant road, that they may be witnesses of the advantages which accrue to them from visiting this holy place, and may commemorate the name of God on the appointed days, in gratitude for the brute cattle which he hath bestowed on them. Wherefore, eat thereof, and feed the needy and the poor. Afterwards, let them put an end to the neglect of their persons, and let them pay their vows, and compass the ancient house. This let them do." God has particularized certain places for His own worship, such as the Ka'ba, Minna, Safá, and Marwa, as well as the place of Abraham, and the mosque of the Ka'ba: nay, the whole of Mecca. He has also inspired people with a desire to visit these sacred places, from far and near, on foot and in conveyances. Besides, they undergo many other inconveniences of long journeys, and of remaining very neglectful of their persons. On arrival there, they sacrifice cattle in the name of God, and discharge their vows, and go round the Ka'ba. In short, they gratify their desires to the utmost extent, by doing honourable deeds to glorify God. Some are observed kissing the threshold, others offering supplications in front of the gateway, while some are praying with the ghiláf (or cover) in their hands, and others are about to devote themselves to the constant prayer of 'Itikaf, (continually in the mosque, particularly at Mecca,) while, again, others are respectfully looking at the holy temple. In a word, other similar honours are paid to God, for which He is pleased with His servants; and, in return, they receive both religious and worldly rewards. Such honours should not be paid to others; neither ought men to go purposely to visit the tombs or temples of others, in the same way as they go to Mecca, as has already been noticed; nor should they offer sacrifices there, or pay vows. Neither should they walk round the tombs, or respect the jungle (forest) around, by abstaining from hunting, or cutting trees or grass. By performing such ceremonies, and expecting therefrom worldly or religious profit, one becomes guilty of the crime of Shirk. These things must be abstained from, because such honours are peculiar to the Creator alone. None of the creatures deserve such respect. In the Sûrah "Cattle," God says: "Or that which is profaned, having been proclaimed<sup>1</sup> in the name of some other besides God."

<sup>1</sup> Instead of the word *proclaimed*, Sale has the word *slain*. Some learned men are of that opinion, also; but it is not so in the original. There is great difference of opinion among the Mahomedan commentators on this subject.

The flesh of such sacrificed animals is considered no less defiled and prohibited than that of swine and blood. It is itself a personified sin, because it has been offered to others besides God: therefore, it is unlawful and forbidden. It is not mentioned in this verse whether the sacrificed animal becomes unlawful, merely by pronouncing the name of any creatures in the act of sacrificing; but it is only stated, that as soon as it is proclaimed for any person besides God, saying that this cow is for Saiyad Ahmad Kabir, or that goat is for Sheikh Saddu, it becomes unlawful. Hence, all such animals, either a fowl or camel, whether offered to a prophet or saint, mother or father, devil or fairy, are equally defiled and prohibited, while the sacrificer becomes guilty of Shirk.

When Joseph the prophet was in imprisonment in Egypt, he spoke to the other prisoners thus: "O my fellow prisoners, are sundry lords better, or the only true and mighty God? Ye worship not, besides Him, other than the names which ye have named, ye and your fathers, concerning which God hath sent down no authoritative proof; yet judgment belongeth unto God alone, who hath commanded that ye worship none besides Him. This is the right religion, but the greater part of men know it not;" that is, it is very inconvenient for a slave to have many masters. Nay, he ought to have only one of great power, who is able to attend to all his wants. Moreover, they are very insignificant, and, in fact, have no real existence, and exist only in the fancy of the people. Hence, one is imagined to be the god of rain,—a second, of vegetation,—a third, a bestower of children and health, &c. They are called by their respective names, and are individually invoked to assist in matters within their powers. In the course of time, such an invention grows into custom, and becomes the idol of people, although they themselves are the authors of it. The truth is, that there is no god, but God; nor has any one that name or power, except in the false notion of the people. There is no one among the supposed deities who can be called master and supreme ruler: God alone deserves that appellation, and not Muhammad, or Ali. But those whose name is Muhammad and Ali, have no power whatsoever: yea, such persons who are imagined to have sole control of the universe, have really never existed; imagination alone has given them birth. But we are totally prohibited to exercise it so freely. It is not the order of God; and other authorities, besides Him, are not trustworthy. Nay, God has forbidden us to indulge in such theories. Who, then, is there, besides Him, who can be confidently trusted? Our creed consists in following His orders alone, and not the commands of others, in spite of Him. But many

people do pursue this course: nay, they prefer the customs of their ancestors.

It is clear, from the foregoing verse, that to follow the customs of others, and to hold them alone for precedents, are also prohibited. These honours are particularized for God alone. But if, notwithstanding, any one observe them for others, he shall be a transgressor, and guilty of Shirk. All orders of God were communicated to His servants through the medium of the Prophet. Should one, in preference to his communication, adopt the sayings of an imám, or a doctor of law, or a saint, or a maulavi, or an upright man, or forefather, or a king, or a minister, or a padre (Christian priest), or a pandit (Hindu priest), or at variance with the Korán and Hadís, or should prefer the sayings of a Pír, or a preceptor, or even consider that the Shar'a (Law) is the order of the Prophet, saying, that whatever he liked he had communicated, and that obedience to the same had become incumbent on his followers, he will certainly be guilty of Shirk. Nay, the true ruler is God, and the Prophet was His messenger. Hence, all such sayings of others, which are consistent with the messages we received through him, must be obeyed, otherwise they must be rejected. Moawia says, the Prophet said, "that he who is desirous of having people stand before him like idols, must make his abode in hell-fire."<sup>1</sup> The meaning is, that he who wishes that the people should stand before him respectfully, with folded arms, without stirring, moving, or looking about, like personified idols, shall be among the inmates of hell; because he aspires to godship, and exacts that respect for himself which is due by a servant to God, at the time of offering prayers, when he stands with folded arms. To stand therefore before any one, merely out of respect, is also prohibited; and is observable for God alone. Such honour, then, must not be done unto others. Soban observed that the Prophet said: "The resurrection will not come to pass, till some of the sects from among my followers mix up with the Mushriks (associators with God), and till others commence to worship monuments."<sup>1</sup>

Idolatry is of two sorts; one is to make an image after the name of any creature, and then to worship it. In the Arabic language, it is called "Saman," or image. The other is a "Thán," or monument; i.e., to worship a particular spot, or a tree, a stone, or a piece of wood, or paper, after the name of any of God's creatures. In the Arabic idiom, it is called "Wasan," or a monument. It includes tombs, temples, sepulchres, catacombs (Lúhid), as well as Chári (standards),

<sup>1</sup> Mishkát.



and Ta'ziás, besides the 'Alam and Shaddás (standards) of Imám Kásim, Mahdi of Pír Dastgír, Chabutrá, or platform of the Imám,<sup>1</sup> or the sitting-spots of the teachers and pírs. All these things are worshipped by many people, where they go and make vows and offerings. So are the monuments of martyrs, as well as colours and guns, to which they sacrifice goats, and also take oaths. In a similar way, some places are dedicated to some diseases. For instance, the temples of small-pox, Masán, Bhowání, and Káliká, all Hindu deities. The Shirk to which the Prophet has alluded, that which at the approach of the resurrection will be committed by some of his followers, has reference to the sort of worship above enumerated, which will be different from the Shirk of the present age; such as that of the Hindus, or of the Arabs, who only worship images; both these are the associators of others with God, and, hence, in rebellion against Him, and among the enemies of the Prophet.

Abú Tofail says, that Ali once took out a book, in which was written: "that God's curse is on him who slays a victim for others besides Him." It appears that the one who kills an animal in the names of others besides God, shall be accursed. Ali had a book which contained several of the Prophet's traditions. The foregoing is one of them. From it, it is manifest, that killing an animal is also one of the honours which are peculiar to God alone. They must be slain in His name only, and not of others, which is Shirk.

'Aisha says, that she heard the Prophet observe, that "day and night will not cease (*i.e.*, the resurrection will not happen) until Lát and Izza shall be worshipped." Then, I said, "O Prophet, verily, when this verse was revealed,—'It is He who hath sent His apostle with the direction and true religion, &c.,' I had supposed that all other religions had become null and void." His Highness replied, that "Verily, idolatry will take place in the same way in the latter times, so long as God wills. Afterwards, he will send a fragrant gale, when every one who has in his heart even as much Imán (or faith) as a grain of mustard seed, will die; but those only will remain, who have no good in them, and will return to the religion of their ancestors (idolatry);" that is, God has said, in the Korán, "that He has sent His apostle with directions and true religion, that he may cause it to appear superior to every other religion, although the polytheists be averse thereto." 'Aisha understood, from this passage, that the true religion will remain in force until the last day; but the Prophet told her, "Verily, it will be so as long as God wills; and, afterwards, He

<sup>1</sup> All these ceremonies are performed during the Muharram.

will send down such a gale, as that all good servants who have the smallest particle of faith in their hearts will die; and those alone will remain, who have no good in their mind, neither will they respect God, nor follow the right path of His messenger, but will hold fast, as precedents, the customs of their forefathers." Thus, they will plunge into Shirk, because the forefathers of many were nothing more than ignorant polytheists; and, hence, those who pursue their course shall become so themselves. It is to be concluded that, in the latter time, the old idolatry should come again in force; so the prophecy of the Prophet has begun to be verified in the present age, because the majority of Mussulmans who have an idolatrous veneration for the Prophet, and saints, imáms, and martyrs, are also affected with the old polytheism, and worship the idols of the infidels, and follow their customs. Inasmuch as they are in the habit of consulting the Brahmans, taking omens (shugun), and having a belief in the bad effects proceeding from inauspicious times, they also worship the divinities of the small-pox, and Masán, (the Hindu female deities,) invoke Lona-cha-mari and Kalma-bír (the deities of the magicians), observe the festivals of the Holí and Dewáli (Hindu feasts), as well as make rejoicings on the Nauroz, or day of the new year, and believe in the calamities proceeding from the entrance of the moon into the sign of the Scorpion. All these customs, which are now prevalent among the Mussulmans, belong either to the Hindus or Magi. The door of Shirk is thus fully opened among the Muhammadans, and they, totally giving up the Korán and Hadís, solely follow the customs of their forefathers.

Abdullah-bin-Omar heard the Prophet say: "When Dajjál (Anti-christ) will come out, God will send down Jesus, the son of Mary, who will trace out Dajjál, and destroy him. Afterwards, God will send a cold breeze from the side of Syria, when none of those who have the least particle of faith in their hearts shall remain, but those only will continue who are wicked, and sunk in ignorance, like ravenous brutes, having no distinction between good and bad. Then the Devil will appear among them in disguise, and say: 'Are you not ashamed of your wicked acts?' and they will ask him to direct them, saying, 'What are we to do?' Then Satan will tell them to worship idols, and at this time they will have plenty of subsistence, and live comfortably;"<sup>1</sup> i.e., in the latter part of the world, all the faithful will die, and the foolish men only will remain alive. Night and day, they will think of nothing but depriving others of their property, having no notion of good or bad. Then the devil will scold them, saying,

<sup>1</sup> Mishkát.

“that to be of no creed is very shameful.” This warning will create a desire in them to adopt some religion; yet they will not have the most remote idea of the holy writings of God and his Apostle, but invent some religious ways, from their own minds, which will lead them to the vice of Shirk. In this state, even, they will have abundance of every thing, and live agreeably. This circumstance will excite them to continue in this course with greater perseverance, because they will think that the more they persist in it, the more successful they are in attaining their wishes. Hence, we ought to be very fearful of God, because although sometimes one of His servants is deeply involved in Shirk, yet, to mislead him, he complies with all the requests which he makes to others, which circumstance impresses the transgressor with the conviction that he pursues a right path. We should not, therefore, place much trust in the attainment or non-attainment of our wishes; and ought not, in consequence, to abandon the true creed of the unity of God. We infer, from the foregoing tradition, that although a man be full of sins, may have no shame, be a regular appropriator of other's property, and have no idea of good or bad, yet he is better than one who is guilty of Shirk, by worshipping others besides God; because, in this way, he is misled by Šatun.

Abú Huraira says, that he heard from the Prophet, who said, “that the resurrection will not come to pass, till the buttocks of the women of the tribe of Daus shall be moved around the idol of Zail-khalsah.”<sup>1</sup> Daus is the name of one of the tribes of Arabia. They had a *but*, or idol, called Zail-khalsah. It was destroyed in the time of the Prophet, who once remarked, that on the proximity of the resurrection, this idol will be again worshipped, and the women of the tribe of Daus will recommence to make tawáf, or go around so ludicrously, that their buttocks will be observed wagging. Hence, we ought never to make circumambulation of any other place besides God's, because this sin is also included in the crime of Shirk; and, moreover, the transgressor thereby imitates the infidels.

#### SECTION V.

##### *On the habit of Associating others with God.*

This section consists of the verses of the Korán and the sayings of the Prophet, which have reference to this point,—that people should not, in worldly affairs, honour others in the way which is peculiar to

God alone. In the Sûrah of "Women," God says: "The infidels invoke beside Him only female deities;"<sup>1</sup> and only invoke rebellious Satan. God cursed him; and he said: 'Verily, I will take of thy servants a part cut off from the rest; and I will seduce them, and will insinuate vain desires into them, and I will command them, and they shall cut off the ears of cattle; and I will command them, and they shall change God's creatures.' But, whoever taketh Satan for his patron, besides God, shall surely perish with a manifest destruction. He maketh them promises, and insinuateth into them vain desires; yet Satan maketh them only deceitful promises. The receptacle of those shall be hell, they shall find no refuge from it." It is evident that those persons besides God, who are invoked by people, are no other than women. Some have fixed in their imagination, upon Hazrat Bibi, (Fatima, the daughter of the Prophet,) others on 'Aisha, (one of the wives of the Prophet), as well as on Bibi Otali (a sanctified woman), besides Siyah-pari or black fairy, and Sitlâ, Masân, and Kâlî (Hindu goddesses). In short, they have other similar notions, but in truth there is neither a woman nor a man of that description. It is nothing but the people's own fancy, into which they are wheedled by the devil. Those who sometimes consider themselves to have been possessed of some spiritual being, and pretend to display some miraculous works, are much mistaken, because these persons are no other than Satan himself. Hence, all the offerings which are made to the supposed female deities, are virtually taken by the devil, while the offerers thereby derive no earthly or religious profit, because the devil has been driven away from the court of God. What good then can be expected from him? He is the enemy of the whole of mankind, and never wishes good for them. Nay, he has declared before God, that he will seduce many of His servants to be his own followers; that he will, moreover, command them to indulge in their own notions, and to mark animals as offerings in his name, such marks as slitting or cutting off their ears, or tying threads to their necks, or colouring their forehead with Henna (a red dye), or tying garlands to their face, &c. In short, to mark an animal similarly in the name of any other is also included in the same category.

Satan has also said, that he will induce the people to alter their natural shape formed by God. Thereby he means, that he will seduce some to keep chuti or locks of hair, as well as to make holes in their noses and ears, in the name of some one, while he will com-

<sup>1</sup> In the original, there is no corresponding word for deities. The text runs thus—"Invoke besides him, women."

mand others to shave their beards with a notion to add to their beauty, and direct others to clear off the *char-âbrû* (beard, eye-brows and hair) to convince others of their pious character. In a word, all these are temptations of the devil, and at variance with the orders of God and His Prophet. Verily, nothing is more foolish than to abandon God, who is so merciful, and follow Satan who is the avowed enemy of all mankind. Moreover, the devil, in addition to his enmity, has no other power besides insinuating wicked desires into the people. He himself has said that he makes deceitful promises; saying that if they will follow so-and-so, they will derive such and such profit, and he also gives them other distant hopes, saying that if they will do such and such things, so-and-so will be prepared for them. None of these expectations are, however, realised; but the man is led astray, and missing the path of God, runs after false deities. But there can be nothing more than what has already been written in one's fate by God. No advantage is then derived by following others. All such desires emanate from the insinuations of Satan; and the result of which is nothing less than totally to forget God, and be involved in the crime of Shirk; and hence the person misled becomes a real inhabitant of hell. Nay, he becomes so much entrapped in the snares of the devil, that even if he wished to disentangle himself, he feels his inability to do so.

God says in the *Sûrah "Arâf:"* "It is he who has created you from one person, and out of him produced his wife, that he might dwell with her; and when he had known her, she carried a light burden for a time, wherefore she walked easily therewith. But when it became more heavy they called upon God their Lord, saying, 'If thou give us a child rightly shaped, we will surely be thankful.' Yet when he had given them a child rightly shaped, they attributed companions unto him for that which he had given them. But far be that from God, which they associated with him." It is to be concluded that it is God who created man, and it is He who provides him with a wife, and creates affection between them: and when they expect a child, they promise that if they have a good shaped child, they will feel grateful to God. But as soon as their request is granted by the birth of a child, they begin to follow others, by making vows and promising offerings. Some take their children to the tombs and monuments; others, to propitiate the gods, keep locks on the heads of their children, put garlands round their necks, and chains on their legs, while some make their children wear the dress of a Fakîr devoted to a certain deity. To please them further, they also name their children *Nabî Bakhsh* (granted by the Prophet), *Pîr Bakhsh*, *Sitlâ Bakhsh*, and

Gangá Bakhsh, &c. God, however, has no need of their vows and offerings, and is free from wants, yet the people become rebellious of their own accord. In the Súrah of "Cattle," God says: "Those of Mecca<sup>1</sup> set apart unto God, a portion of that which he hath produced of the fruits of the earth and of cattle; and say, this belongeth unto God (according to their imagination) and this unto our companions. And that which is destined for their companions cometh not unto God; yet that which is set apart unto God, cometh unto their companions. How ill do they judge:"—that is, the whole cultivation and cattle are produced by God, and yet the people separate from it a portion as offerings for others, as well as they do for God; nay, they respect the offerings destined for others more than that of God. In the same Súrah, God continues to state: "They also say, these cattle and fruits of the earth are sacred; none shall eat thereof, but who we please (according to their imagination); and there are cattle whose backs are forbidden to be crossed, or laden with burdens; and there are cattle on which they commemorate not the name of God, when they slay them; devising a lie against him: God shall reward them for that which they falsely devise." Some people in their imagination determine that such a thing is sacred, and that such an one is to eat, and such an one not to eat of it; others also hold some animals consecrated, never using them in riding or loading; nay, they consider them for the use of others (gods), and yet they think by such proceedings, God is pleased and grants their wishes. But this is a great falsehood, because they shall be duly punished for their conduct. In the Súrah "Table," it is stated: "God hath not ordained anything concerning Bahíra, nor Sáiba, nor Wasíla, nor Hámí; but the unbelievers have invented a lie against God: and the greater part of them do not understand." These were the names which were given by the unbelievers, to certain cattle, namely, the animal whose ears were slit and which was set apart in the name of a certain god, was named "Bahíra." The one which was devised as "sáid," or set at liberty, was called "Sáiba." They were also in the habit of making a vow, that if such a female animal should be delivered of a male, they would sacrifice the same in honour of their god, but if it so happened that it gave birth to a pair, a male and a female, in that case the former was preserved, and was called "Wasíla." The female which had given birth to ten young ones, was not afterwards used in loading or riding, and was named "Hámí." In the foregoing verse, God alludes to these customs, saying, that he has not ordained them, but that they have invented them from their

<sup>1</sup> In the original, instead of "those of Mecca," is, "the people."

own folly. Hence, to select any cattle in the name of a certain deity, and to mark it in his name, as well as to determine that the offering to such a god ought to be a cow, or to such an one a goat, and to a third, a fowl, &c., are all foolish customs, and against the ordinance of God. In the Sûrah of "The Bee," it is stated: "And say not that wherein your tongues utter a lie. This is lawful, and this is unlawful; that ye may devise a lie concerning God; for they who devise a lie concerning God shall not prosper." From this verse it is evident, that people ought not to make false inventions, saying that such a thing is legal and such a thing illegal. God alone has the power of deciding every point. It is a manifest error to think that by following a certain method wishes can be attained; or that by such a course they will be thwarted; because by inventing lies against God, no one can attain his desires.

Those who say that in the month of Muharram, people should not use "páu" (betel leaf), or red cloth; that the dish prepared in honour of Hazrat Bibi (Fatima), ought not to be eaten by a male; that on making the offering to Her Highness, the redness of certain herbs, as well as "Missi" (a stuff with which the Indian women blacken their teeth) and Henna are most essential; that it ought not to be partaken of by a slave-girl, or a woman who has had a second husband, or by those of low caste and bad characters; that the offering for Sháh Abd-ul-Hakk should be exclusively composed of Halwá (an esteemed confection), and in preparing it, certain cautions should be adopted, and a Hukká smoker ought not to eat thereof; that the offering to Sháh Madár ought to consist of Malída (minced cake mixed up with sugar), and that for Bo Ali Kalandar or Samanni, of curd and other ingredients of equal quantity; and for the As'háb-i-Kahf (the companions of the cave, i.e., the Seven Sleepers) of cakes and flesh; that on marriage occasions, the observance of certain ceremonies is necessary, and so-and-so on a death; that after the occurrence of a demise one ought not to make rejoicing nor associate with people, nor prepare pickle with his or her hands [for a certain period]; and that so-and-so should avoid to use blue and red-coloured cloths; are all liars and guilty of Shirk: nay, they are in rebellion against God, and try to set up a new Shar'a for themselves.

Zaid-bin-Khálid said, that the Prophet once officiated as Imám to us in Hadaibiyah after a rainy night; and when the prayers were over, he turned towards the assembly and asked: "Do you know what your cherisher said?" They answered that God and the Prophet knew best. His Highness then observed that God said: "My servants had this morning risen, some believers and others infidels; viz., those who said that they got rain by the favour and bounty of God are believers

in mo, and deniers of stars; and those who said that they had it from the influence of such and such a star are infidels, and believers therein."<sup>1</sup> From this passage it is to be inferred, that those who ascribe similar occurrences as emanating from the influence of stars are reckoned by God among his deniers and the worshippers of stars; while those who consider God alone as the author of every earthly affair, are esteemed among his true believers, and distinguished from the worshippers of stars. Hence, to believe in good or bad moments or dates, and to consult astrologers with respect to auspicious days, is merely the business of star-worshippers. Ibn-'Abbás said that he heard the Prophet saying: "Whoever obtains a little knowledge of astrology beyond what has been explained by God, acquires a branch of magic. An astrologer is a conjuror; a conjuror a magician; and a magician is an infidel."<sup>2</sup> God has made mention of the stars also in his holy writings, that they serve to develop God's power and wisdom, and are ornaments for the skies, and are also used as missiles against the devil [when he attempts to ascend the heavens], but no mention is made that they have any influence in the affairs of the world, or that any good or evil proceeds from their influences. Wherefore, he who gives up the right path, and employs himself in obtaining a knowledge of this subject and thereby becomes a secret-teller, as an astrologer does by the aid of genii, and gives information of hidden things from his knowledge of astrology, he will be considered as an astrologer. And there is no difference between the ways of an astrologer and a conjuror, (called in Arabic, Káhin), and the latter, like a magician, is on friendly terms with the genii. But the way to acquire their friendship is to believe in and invoke them, and to make them certain offerings, by which process one becomes an infidel. Hence, the ways followed by the astrologers, conjurors, and magicians, are the ways leading to infidelity.

Hafsa said that she heard the Messenger of God state: "Whoever goes to a secret-teller and asks him any hidden things, his prayer shall not be accepted for forty days;"<sup>3</sup> that is, if any one consults a person who pretends to tell of hidden things, his prayers will not be acceptable for forty days, because thereby he will be guilty of Shirk, which frustrates all prayers. All those who pretend to have a knowledge of astrology, Ramal,<sup>2</sup> Jafar,<sup>3</sup> omens, hidden things as well

<sup>1</sup> Mishkát.

<sup>2</sup> The science of sand. Upon this sand (for which paper, however, is sometimes substituted) they draw many unequal lines, upon which are disposed a certain number of points, from the combination of which they pretend to foretell future events.—*Richardson*.

<sup>3</sup> The science of dice, by means of which they pretend to know of secret and future things.



as of heavenly inspiration, and oracles, are included among the description of people above alluded to. Kabisah informs us that the Messenger of God said, "that taking omens from the flight of birds, &c., or from throwing anything, was included amongst the customs of the infidels. The Prophet also repeated thrice, that taking omens was infidelity."<sup>1</sup>

It was a prevailing custom among the Arabians to take omens by similar means, on which they placed great reliance, wherefore the Prophet warned them repeatedly, that their so doing was among the actions of the idolaters. The Prophet also observed, as stated by Abú Huraira: "There is no such thing as Humá: no one catches a disease of another, nor is there any influence from bad omens; but if there be any, it is confined to three things, namely, to a horse, a house, and a woman."<sup>1</sup> It was a prevailing belief of the ignorant Arabians that when a man was killed, and he was not revenged, an owl came out from the crown of his head, which wandered about, crying aloud. It was called "Humá." The Prophet, therefore, informed them, that their notion was incorrect. If any one should yet say, that a man is transformed into some animal after death, he must be a liar. It was also an impression on the minds of the people that some diseases, such as itch and leprosy, were contagious. The Prophet told them that this notion likewise was wrong. It is customary among the people that, when a child is affected with small-pox, they do not allow their own children to go near it, fearing that they may catch his disease. It is similar to the belief of the polytheists, and therefore must not be followed. It was also the opinion of the old Arabs, that such and such an action had proved auspicious, and so-and-so inauspicious. They were told that it was also an erroneous impression, but that if there was any influence it was in three things, namely, in a house, a horse, and a woman. It appears that these things sometimes turn out inauspicious, but no rule has been laid down whereby to know of their evils. The people say that a horse, having a tiger-like mouth (Shír-dahan), or having a white star-like spot in the forehead (Sitára-peshání), as well as a bold woman, are unfortunate. They have no criterion whereby to judge of their good or evil results. The Mussalmans ought therefore to cherish no such opinion: but when they purchase a house, a horse, or a slave-girl, or marry a woman, they ought to supplicate God alone for their goodness, and to him alone they should apply to be sheltered from their evil influences. In other things, they should not entertain their own ideas with regard to their goodness and badness.

<sup>1</sup> Mishkát.

Abú Huraira heard the Prophet saying: "The sickness of one does not infect the other, nor does an owl come out of the skulls of the dead, neither is the belief of evil springing from Safar right." A person who had a ravenous and insatiable appetite, which disease is called *Ju'u-l-kalk* (ravenous hunger), was supposed by the ignorant Arabs to have been seized by the devil, who, they thought, 'used to eat up the extraordinary quantity of food, which the patient swallowed. It was named "Safar." The Prophet warned them that this belief was equally wrong, saying, "there was no such thing as the seizure of one by the devil." It is apparent, then, that the idea of the people, who ascribe some diseases to demons, such as *Sítlá*, *Masán*, and *Berahi* (Hindu female deities), and thereby acknowledge their respective power, is likewise wrong. It was also the impression of the Arabs, that the month of Safar was unfortunate; and therefore they avoided doing anything during that month. The belief of the people at the present time is, that the first thirteen days of that month are inauspicious, it being supposed that some evils descend at that period; and, hence, they have named it "*Tera-tezi*" (sharpness of thirteen), because, by the sharpness thereof, their wishes are supposed to be frustrated. Such impressions, as well as the considering any month or day productive of evil, are among the superstitions of polytheism.

Jábir says, that "the Messenger of God once got hold of the hand of a leper, and put it into a dish out of which he himself was eating, and observed that 'he relied on God.'"<sup>1</sup> We must repose our entire trust and reliance on God alone: the bestowal of health and sickness is totally in His hands. On our own part, we never avoid eating with a diseased person, nor believe that a disease is ever of an infectious nature.

Jábir says: "An Arab came to the Prophet, and said that the people were labouring under great distress,—that their families were starving, and so were the cattle; 'I beg of you, therefore, to ask of God to send us rain; for we stand much in need of your intercession with Him.' The Prophet exclaimed, 'God is pure! God is pure!' and continued repeating these words with displeasure, until the effects of it were perceptible in the countenance of his companions. After this, he remarked: 'How great a fool is this man! God does not intercede with any one; for His magnificence is greater than that. What an idiot! Don't you know what God is? Verily, His throne is upon the heavens, in this way [shewing by his fingers that it was in the form of a dome], and yet, notwithstanding its strong position

<sup>1</sup> *Mishkát.*

and greatness, it makes a noise under God, as the saddle of a camel does when ridden upon.'"<sup>1</sup> The purport is, that Arabia was once visited by a famine, when one of the Arabs came to the Prophet, and informed him of the misery of the people, and begged him to offer a supplication in their behalf, and make intercession with God, and the intercession of God with the Prophet. On hearing this application, the Messenger of God became much alarmed and awful. Then he began to speak of the greatness of God: so much so, that a change was visible in the faces of the whole assembly. Next, His Highness explained the matter to the Arab, thus: "When one wishes to make some one his intercessor with another, the latter must be the sole master of the request asked for, and be able to grant it in compliance with the supplication of the mediator. When you said that you would have God intercede with me, you thereby supposed me to be the real master: you made a great mistake." The glory of God is very great. All the apostles and prophets, in comparison with Him, are less than the most worthless atom. His 'arsh, or throne, surrounds the heavens, in the shape of a cupola; and yet, notwithstanding its greatness, it is unable to sustain the weight of the greatness of the Almighty. Nay, it makes a noise under His greatness. No creature is able to give a description of His grandeur; nay, no one can even run his imagination over the field of God's magnificence: much less can he interfere in the affairs of His kingdoms. He is the sole master of His kingdoms, and manages all His affairs, without the assistance of an army and courtiers. In a twinkling, he can despatch off crores of actions. Who, then, can dare say that he is Mukhtiâr, or master, besides Him, or that God does intercede with him. Praised be God, the best of all creatures is the Prophet. When in the court of God, such is his own position, that merely by hearing the above words from an Arab, he from fear became senseless, and commenced to eulogize the exceeding greatness of God, with which the whole universe, from His throne to the earth, is filled; who else, then, can advance a pretension to relationship, or even friendship, with the Supreme Ruler of the universe? People, however, are still very forward to put forth such pretences. One says, that he has purchased his Cherisher for a kauri, or shell; another says, that he is two years older than he; and a third boldly declares, that if God should appear before him in any other shape than that of his Pîr, he would never see Him! They have also composed poetry to a similar effect; for instance, one distich is this: "My heart having been affected with the love of Muhammad,

<sup>1</sup> Mishkât.

I have thereby become the rival of God." Another runs thus: "Be insensible of God, but be attentive to Muhammad." Others, again, in their enthusiasm, go so far as to exalt Muhammad beyond the very Divinity. God save us from such things! Verily, the following distich is very praiseworthy: "I beg of God to direct me to respect Him alone, because a disrespectful is excluded from the favour of the Cherisher." There is a well known khatam, or particular passage, recited to propitiate Sheikh Abd-ul-Kádir Jilání, a part of which reads thus: "O Abd-ul-Kádir, grant us our desire, for God's sake!" It ought not to be recited so; but if, instead, it be said: "O God, give us such and such a thing, for the sake of Abd-ul-Kádir," it is admissible. In short, no such word from which the crime of Shirk, or disrespect to God, may be comprehended, ought to be uttered. His glory is very great, and He is an emperor, who wants nothing. He can make one responsible for the slightest fault, and can pardon others for an equal good. It is also objectionable to speak a word, which may apparently convey a disrespectful meaning, and by which it may be said that the speaker meant quite a different thing. An enigmatical or obscure stylo may be used in other places, but there is no need of it in the presence of His Majesty—God. No one makes a joke of his king, nor speaks philosophically. Such liberty may be taken with friends, but not with a king, or father.

Ibn Omar says, that he heard from the Prophet: "The best of all names, are Abd-ullah and Abd-ur-rahman."<sup>1</sup> They mean the servants of God; and hence, Abd-ul-Kudús, Abd-ul-Khálík, Khudá Bakhsh, and Allahdin, are also recommendable. In short, all such names as bear reference to God, especially those in which the word grant, on His part alone, is understood, are legal.

Sharaib said: "My father came to the Prophet with his tribe, when he heard them calling my father Abú-l-Hakam (the chief arbitrator); the Messenger of God told him, "Verily, God alone is the real arbitrator of all matters, and He alone is the Hakam; why do they, then, call you Abu-l-Hakam?"<sup>1</sup> To settle every point, or to decide every dispute, is in the power of God alone; and this of His attributes shall be fully developed on the day of the resurrection, when all matters, either religious or worldly, shall be decisively brought to an adjustment. None of His creatures, however, possess power to do so. It is to be concluded, that we ought not to use such words for others, as are peculiar to God alone; viz., the "King of kings," "Master of the whole universe," "the Lord and Dispenser of

<sup>1</sup> Mishkát.

every thing," "the Worshipped, Gracious, and Free from wants," as well as similar others.

Hazifah says, that His Highness the Prophet said: "Do not utter together, that if God and Muhammad will; but say, alone, what God wills."<sup>1</sup> In such matters, therefore, in which no creatures of God have any interference, we should not associate with Him the name of a creature, let him be ever so great and near to God. As an instance, we should not say, that what God and the Prophet like, will be done; because every function of the world can be discharged by God alone, while nothing is in the will of the Prophet. Moreover, if any one should ask, what is in the mind of such person? or when will the marriage of such a one take place? or how many leaves are there on such a tree? or how many stars are there in the heavens? in reply, it ought not to be said, that God and the Prophet know; because the secrets are known to God alone, while the Prophet is unaware of them. But in religious matters, if it be said, that so-and-so is the order of God and the Prophet, there is no objection; because all religious affairs have been made known to His apostle, and He has ordered all His servants to obey him.

Ibn Omar says, that he heard the Prophet observe: "He who swears by others besides God, is guilty of polytheism;" and Abd-urrahman also says: "Swear not by false deities, nor by your own forefathers. He who has need to take an oath, must swear by God, or maintain silence." And again, Abu-Huraira says: "He who swears by Lat and Izza, must repent, and say: 'There is no god but God.'"<sup>1</sup> It is evident that the people, in the time of ignorance, were in the habit of swearing by others. They were therefore cautioned, that if they did so by mistake, they ought to rectify this error, by saying, "There is no god but God." Hence, to take an oath by others, has been forbidden. Should one come out of a person's mouth unintentionally, he must repent of it; for by taking such oaths as are in vogue among the infidels, one abuses his faith.

Sabit says, that, "in the time of the Prophet, a man had made a vow to slay a camel at a place named Tuana. He came to His Highness, and informed him thereof. The Prophet asked him: 'Is there in that place any monument of the time of ignorance, which may have been worshipped?' The persons present said, 'No.' Again, he said, 'Is there any festival celebrated?' They replied, 'No.' Then the Prophet told the man to discharge his vow, because no vow was lawful the performance of which was to be attended with an offence

<sup>1</sup> Mishkat.

to God." From this, it is inferred, that to make vows to others besides God, is sinful; and such vows should not be performed. In the first place, no vow should be made to any one else besides God. In the second, if it has been made, it should not be performed; because its very discharge is sinful, and to persist in such a course is more so. It is also manifest, that in a place where people offer animals to others besides God, or where they assemble to perform some idolatrous act, or to worship some object, the performance of vows to God, even, in that place, is not lawful; nay, even the mixing in such assembly, though with a good motive, is improper; because to resemble them is of itself bad.

'Aisha says: "The Prophet was sitting together with muhájjarín (emigrants) and the ansár (assistants), when a camel arrived and prostrated himself before His Highness. One of the companions then said: 'O Prophet of God, since you are worshipped by the beasts and trees, it is necessary that we should do the same.' The Prophet said, 'Worship your 'Cherisher' alone, and honour your brother;'"<sup>1</sup> that is, all mankind are brothers among themselves; the one who is very pious, is like an elder brother, and he ought to be respected as such; while the Lord of all is God. He alone, then, must be worshipped. All the apostles and pious men, the imáms, pírs, and martyrs, as well as those human beings nearest to God, are His humble servants, and our brothers. The difference is, that they were made great men by God, and we have been placed under their command, and are consequently of a lower grade. In point of respect, we ought to honour the former as human beings, not as God. An inference is also to be drawn from the foregoing, that some saints are worshipped by the beasts, viz., certain tombs are visited by tigers, and others by elephants and wolves. But men, however, ought not to take such incidents as precedents for themselves; nay, they must show only as much honour to others, as they have been directed to do by God, and by the Law. If a tiger remains at a tomb, night and day, a man ought not to follow his example.

Kais-bin-Sád said: "I went to a town named Herát, where I saw the people making prostration before the chief of the place. I then said to myself, 'Verily, the Prophet is worthy of being worshipped.' Then I came to the Prophet, and told him that the people of Herát worship their chief, and you are then most worthy of being worshipped. His Highness said to me, 'Will you prostrate at my grave, if you pass by it?' I said, 'No.' Then, he said, 'Do not worship me.'"

<sup>1</sup> Mishkát.

The Prophet meant, that one day he would die, and return to the dust; and could not therefore be worthy of worship, and that this honour was due only to the holy-natured God. From the foregoing tradition, the performance of prostration is lawful neither for the dead nor the living, for a grove nor a monument, because the man who is alive shall one day die, and the man now dead must have been once alive, and liable to human frailties. Since his death, then, he cannot possibly have been deified, but may still be a servant of God.

Abu Huraira says, the Prophet has ordained: "You must not say, 'my servant' (*banda*), or 'my female servant,' because you all are the servants of God, and all your women His female servants. A slave, also, must not call his master 'Málik' because God alone is Málik of all."<sup>1</sup> Hence, a master must not call his slave and slave-girl 'my *banda*, or *bandi*,' and a slave must not call his master 'Málik;' because God is the chief master (Málik) of all who are His servants. Although one may be the slave of a person, yet they must not say among themselves, that such a one is the slave of so-and-so, his master. Such being the fact, why do they become false *bandas*, by adopting certain names; viz., *Abd-un-Nabi* (servant of the Apostle), *Banda Ali* (servant of Ali), *Banda Huzúr* (servant of His Majesty), &c., as well as *Paristár-kháss*, or especial slave-girl, &c. And they must also not say to any, 'Khudáwánd,' 'Khudáigán,' 'Lord of Lords,' &c.; the use of such terms for others is highly improper, and very disrespectful to God. It is likewise idolatrous, and a gross falsehood, to say to any of the creatures, "You are the master of my life and property. I am entirely at your command. Do with me whatever you may like."

Omar said, that he heard the Prophet say: "Do not exalt me beyond proper bounds, as the Christians do Jesus, the son of Mary. I am merely one of the servants of God. Say, I am His servant, and His messenger;"<sup>1</sup> that is, only mention such excellencies and attributes as have been granted to me by God, which are involved in the word *Rasúl* (messenger); because, for mankind, no dignity is higher than that of an apostle; and all the other grades are lower. But notwithstanding his exaltation, he remains yet a human being, and considers it an honour to be reckoned among servants. He possesses none of the attributes of God, neither does he partake of His holy nature. Nay, such words ought not to be pronounced by a servant of God, because the *Nasárás* (Christians) proved themselves unbelievers and rebels, merely by giving such honours in writings to Jesus Christ. Hence, the Prophet has warned his followers: "Do not follow the

<sup>1</sup> *Mishkát.*

ways of the Nasárás, and do not praise thy Prophet beyond limits, lest thou, like them, be reckoned among the rebels." But, alas ! some of his unjust followers have not obeyed his order ; and have adopted the same course of praising as was followed by the Nasárás ; because, in respect of Jesus, the latter merely said, that God himself had appeared in his person, in disguise ; and that in one light He was a man, and in another, God. Similar praises have been also composed in honour of the Prophet, by some of his followers. For instance, one poet says : " In short, it was He who came down, and went back in every kirán,<sup>1</sup> as you have seen, till at last he made his appearance in the shape of an Arab, and became the holder of the world." Another says, thus : " Fate has seated on one camel, two mahnails (litters bearing loads), the Salma of thy possibility (the Prophet) and the Laili<sup>2</sup> of eternity (God) : until thy possibility and necessitous being were not written down, the creation of the world was not determined upon for the whole universe."

Nay, some of the false impostors go so far as to say, that the Prophet himself has said, " I am Ahmad without mí'm" (Ahad, or One). Hence, they have composed a long panegyric containing many absurdities, entitled "Khutba-ul-Iftikhár," or Oration of Praise, and give out that 'Ali was the author of it ; but, however, he is guiltless of such great accusation. May God blacken the faces of such gross liars !

The Nasárás say that all the affairs concerning both worlds are in the power of Christ : that one who follows and supplicates him, is exempted from all services to God : that he will receive no punishment for any sins : that he is beyond distinction of lawful and unlawful, and is actually called the "Sánd"<sup>3</sup> of God ; and though he may do whatever he may like, he will be pardoned through the intercession of Jesus on the day of judgment. A similar belief is cherished by some of the ignorant Mussalmans towards his highness the Prophet. May God direct them to the right path !

Mutarriíf-bin-Abd-ullah states, from his father : " I went along with the ambassadors of Boni-Amír, to the messenger of God. We said you are our Sardár (master), and he said in reply : ' God alone is the master.' Again we said, ' You are higher in dignity, in excellence and generosity.' His Highness said, ' You have still said much ; say

<sup>1</sup> A kirán is an age from 10 to 80 years ; and some say to 120 years.

<sup>2</sup> The proper name of a woman.

<sup>3</sup> An animal set at liberty in accordance with a vow, when he receives a dispensation from all further labour.



less, so that you may not be made disrespectful by Satan ;'” the meaning is, that when you talk in praise of some pious man, be cautious how you use your tongue, so that you praise him in the manner which is due to a man; nay, even in this, say less, that you may escape being guilty of error, and avoid raving like a horse, lest you happen to show disrespect to God. Now it ought to be understood, that the title “Sardár” has a double meaning : one is, that the bearer may be a sole master, independent of all allegiance and having power to do whatever he likes, as an independent emperor on the earth. This is the attribute of God alone, and no one besides him is a Sardár. The other is, that he is a subject, but of a higher grade, and is the channel of communicating the orders of the true ruler to others, as a Chaudhari is in his tribe, or a Zamindár in his village. In accordance with the last construction, each prophet is the Sardár of his followers, as well as Imám of the people of his time, a learned man of his dependents, and a Pír of his disciples, and a tutor of his pupils. These great men first strengthen themselves firmly in the way of God, and afterwards direct others in the same road. On this basis our Prophet is the Sardár of the whole world, because, near God, he is higher in dignity, and firmer in obeying His orders, than others ; and every one is in need of his aid to know the way of God. Hence, if we call him the Sardár of the whole world, it matters not : nay, it must so be believed. But with reference to the former construction, he has not the power to interfere, even with an ant.

‘Aisha said : “ I purchased a carpet which contained drawings: when the Prophet saw them from the door, he did not come in, and I observed displeasure perceptible on his countenance. I said : ‘ O Prophet of God, I repent to God and his messenger: what fault have I committed that you avoid coming in ?’ His Highness then asked, ‘ What is this carpet for ?’ I said, ‘ I have bought it for you to sit and rest upon.’ Then the Messenger of God remarked: ‘ Verily, the makers of pictures will be punished on the day of resurrection, when God will desire them to bring them to life.’ His Highness further added that, ‘ Verily, a house which contains pictures, is not visited by the angels.’ ”<sup>1</sup>

Pictures are generally worshipped by the idolaters, and are therefore detested by the angels, as well as despised by the Prophet; and the makers of them will be duly punished at the day of resurrection, because they are the cause of providing materials for idolatry. It is manifest that those ignorant people who keep the pictures of the

<sup>1</sup> Mishkát.

Prophet, imáms, saints and pírs, and pay them every respect and preserve them, from a belief of their auspicious influence, have gone much astray, and are deeply involved in the crime of Shirk. The Prophet and the angels are disgusted with them. It is, therefore, necessary to take the pictures out of good houses, as impure things, and then the Prophet will be pleased with you, and your house will be entered by the angels; and thus there will be blessings all over it. Ibn-Abbás related that the Prophet said: "Surely that person shall be punished most severely, who has killed a prophet, or has been killed by a prophet, or has murdered his parents, or who has made a picture, or a learned man who has derived no profit by his knowledge."<sup>1</sup> It will be seen in the foregoing, that a maker of pictures is also included among sinners guilty of capital crimes. Hence the crime of making pictures is very great, greater even than that of Yazid and Shamar, who were not the murderers of the Prophet, but are guilty of equal iniquity. Abú-Huraira says, he heard the Prophet observe, that God said: "Who is more disrespectful than the person who attempts to make likenesses to the things created by myself? Let him create an atom or a grain of barley."<sup>1</sup> Verily, the maker of pictures actually pretends to the power of the deity. He is therefore highly disrespectful, and his pretensions are wrong, because he has not the power of creating even a grain of corn. He is merely a copyist.

Anas said that he heard the Prophet saying: "Do not exceed, in praising me, the dignity which has been conferred on me by God. I am the same Muhammad the son of Abd-ullah, the servant of God and his messenger."<sup>1</sup> The Prophet is not so indifferent about the welfare of his followers as are some earthly Sardárs, who are praised beyond bounds, because the latter have no interest whether the creed of the eulogists is corrupted or not, but the case is quite different with the Prophet, who is the great and kind patron of his followers. His attention was directed night and day solely in correcting their religion, knowing that his followers had a great affection for him, and felt very grateful; and it is customary when one praises a person, whom he loves, that, being anxious to please him, he generally exceeds the legal bounds, and hence does injustice to God, thereby annihilating his own creed, and becoming a bitter enemy of the Prophet himself. His Highness warned his followers not to praise him beyond proper limits, saying: "My name is merely Muhammad, and not God, Creator, or Sustainer; and like other men I was born of my parents; and to be the servant of God is my chief pride, but I have some distinction from

<sup>1</sup> Mishkát.

other people, having a knowledge of the ordinances of God, while others are ignorant thereof. The latter ought, therefore, to learn from me the religion of God." O God, convey our blessings and thousands of salutations to such a gracious and benevolent Prophet; and be pleased to appreciate duly, the boundless exertions which he made to teach the true religion to such ignorant people as ourselves. We are merely thy humble and helpless servants. As Thou hast taught us from thy own bounty, the true meaning of the terms *Shirk* and *Tauhid*, as well as the intention of the expression "*La-ilāha illa'llāh*" (There is no God but God), and having delivered us from among the idolaters, hast made us pure Mussalmanus; in a similar way teach us by thine own grace, the meaning of the terms *Bid'at* or heresy, and *Sunnat* or the Law of the Prophet. Also explain to us fully the signification of the term, *Muhammad-ur-rasul-Allah* (or Muhammad is the Messenger of God), and separating us from the irreligious heretics, make us pure Sunnis and strictly submissive to the *Sunnat* or Law of the Prophet. O Lord of the worlds; all praises are justly due to Thee!

---

#### NOTES.

The "Usúl" or fundamental principles of the faith of the Shi'a sect are five: Firstly, to believe in the unity of God, without any association; Secondly, to admit that He is just; Thirdly, to believe in the divine mission of all the prophets, and that Muhammad is their own prophet; Fourthly, to consider Ali the direct successor of Muhammad in the Khálifat without intervention, and also to believe his descendants successively, from Hasan to Mahdí, the twelfth imám, to be his rightful successors; and to consider them in excellence, virtue, and distinction, beyond the reach of the followers of the Prophet. If any one is wanting in the five "fundamentals," he cannot be a true Shi'a. There is a saying of the Prophet, that there is no age without an imám. Hence the belief of the Shi'as is, that the last imám, Mahdí, is born and is alive, but hidden from sight. If any of that sect die without holding the belief of the existence of the imám he is considered faithless. It is evident from this, that they have the same faith in the twelve imáms, as in the Prophet; because as a man, by not having faith in the Prophet, cannot be a true believer, in the same manner he cannot be a true Shi'a without having a faith in the imáms.

It is essential that they should have faith in the latter as well as in Muhammad. Imám Ja'far was the eminent doctor of the Shí'a sect, and they follow his law. The superior excellence and spiritual perfection of the imáms bear, in the opinion of the Shí'as, an exact resemblance to the high attributes of the Prophet. Hence they are entitled Ma'súm or innocent imáms. It is said, that each of them was free from all sins, great or small, and was born perfectly pure and circumcised; and when in the state of being born, put the palm of his hand first on the earth. His mind was never asleep, and he could see behind, as well as in front. His body was odorous, and so was his excrement. No one had ever seen his urine or excrement. He used to discourse with the angels. Before an imám was born the advent of his birth was foretold by his father, who also pronounced that he was to be the future imám. One of the qualifications of an imám was, never to be wanting in giving a ready answer to a question:—nay, to know the nature of the query before it was asked. He was superior in virtues and good habits to all the rest of the people of his time, and was also exceedingly polite and humble in his manners. Whatever orders were issued by him for the guidance of his followers, he followed them himself most rigidly. He had been taught learning by no one, and his prayers were always acceptable to God. The Shí'as, the followers of the imáms, allege that Imám Mahdí was born in the Hijra era 255, and disappeared in Samra in 265, *i.e.*, when he was hardly ten years old. He will make his reappearance in the reign of a Khálif, named Mu'atamid, when heresy and infidelity will be at their height.

The basis of the faith of the Sunnis is, to know God truly; to believe the books revealed by him, to trust in his messengers, and to expect the day of resurrection.

According to their belief, the four Khálifs are next in point of pre-eminence to the Prophet: viz., Abú-bakr, Omar, Osmán, and Ali, as well as the rest of the Ashara Mubashshira. These were ten of his most distinguished followers, including the Khálifs, to whom Muhammad announced their certain entrance into paradise:—these were, besides the Khálifs, Jalla, Zobair, Saïd-bin-Ali Wakas, Abd-ur-rahman-bin-Awf, Abu-Abridat-bin-Jarral, and Saïd-bin-Zaid. Next are the people of the house of the Prophet. Before his demise he said: "Verily, I am about leaving two things with you, which if you ardently seize you will never stray after my death: one of them is greater than the other; one the book of God, which is like a long rope let down from the heavens to the earth; the other, the people of my house. And the book of God and the people of my house will never

be separate from me, till they shall come to me at the ford of leather. Then look to how you conduct yourself towards them after me."

The twelve imáms are considered by the Sunnis among the people of the house, and are esteemed and respected accordingly, but they do not give them preference to the khálifs as the Shí'as do. They also believe in the coming into the world of the twelfth imám, Mahdí, but have no belief as to his being still in existence. They say he will be born and be descended from Fatima, the favourite daughter of the Prophet.

There is another sect among the Muhammadaus called Isma'ília. They believe in the imáms down to Ja'far, and after him consider Isma'il (the founder of the sect) and his descendants who flourished towards Egypt, as imáms. They confound the Mahdí, the son of Isma'il, the son of Ja'far, who made his appearance in the west, with the Mahdí, the imám who is to come.

The Sunnis, or traditionists, are divided into four orthodox sects, viz., the Hanífites, the Málakites, the Sháfeites, and the Hanbalites, who are all Sunnis. The founders of the law are held in great veneration and respect by them as imáms and lawgivers. In Hindustan, the Muhammadans are of the sect of Hanífa.

The Chiefs of Lucknow and Moorsheadabad, are of the Shí'a sect, while those of Hyderabad, the Carnatic, Bhopal, Tonk, Delhi, and Bhawalpore, are of the Sunni persuasion. The majority of the Muhammadans in India, are of the latter sect. The Isma'íliás predominate towards Bombay and Surat. The Bhuras are all of this sect. The commonalty of the Mussalmans, and especially the women, have more regard for the memory of Hasan and Husain, than for that of Muhammad and his khálifs. The heresy of making Ta'ziyas, on the anniversary of the two latter imáms, is most common throughout India: so much so, that opposition to it is ascribed by the ignorant Mussalmans to blasphemy. Their example is followed by many of the Hindus, especially the Mahrattas. The Muharram is celebrated, throughout the Dekhan and Malwa, with greater enthusiasm than in other parts of India. Grand preparations are made in every town, on the occasion, as if for a festival of rejoicing rather than of observing the rites of mourning, as they ought. The observance of this custom has so strong a hold on the mind of the commonalty of the Mussalmans, that they believe Muhammadanism to depend merely in keeping the memory of the imáms in the above manner. The preaching of Maulavi Isma'il has recovered many a Mussalman from this heresy.

Nawáb Vazír-ul-daula, the chief of Tonk, and one of the most rigid proselytes of the Saiyad, has prohibited the making of Ta'ziyas throughout his territory. Many of his subjects, however, are yet so much addicted to the old custom, that on the commencement of the Muharram, they undertake a journey to Bhopal in order to celebrate the anniversary of their favourite imáms. Many other prejudices and superstitions also prevail among the common people, as is, perhaps, the case, more or less everywhere, and in every nation: several of them they have borrowed from their neighbours the Hindus, and some they have created out of their own ignorance. The majority of the Mussalmans in the Dekhan are yet only half-converts to Islam. They yet have the Hindu idols in their houses, and worship them as other idolaters do. There are many other sects in India, such as the Chishtías, Kádirías, Madáris, Kalandars, Nakshabandías, Zaidías and eight others, altogether fourteen in number, named after their respective founders. They have numerous peculiar dástáns and innovations, differing from the Shar'a or Law, to detail which would require volumes. Suffice it to say, that, comparatively, there are very few Muham-madans in this country who can be called true believers, conscientiously following the law delivered by the Prophet Muhammad.<sup>1</sup>

---

<sup>1</sup> Experience teaches that the want of true observance of this law is generally prevalent everywhere, in Egypt, Turkey, Persia, &c.

---

[The 'Amw'l-fil, or "Year of the Elephant," referred to in the following statement, dates from the year 571 A.D. The incident which gave rise to it, was an attack made upon Mecca by Abrahá-Ibn-al-Sabáh, an Ethiopian Christian, then viceroy or governor of Yemen. This chief, riding on an elephant, led his army against the sacred city, which was saved by a miraculous interposition of Providence, as celebrated in the 105th Súra of the Korán, entitled Al fil.—Ed.]

STATEMENT SHEWING THE DATES OF BIRTH AND DEMISE OF THE TWELVE IMANS IMMEDIATELY FOLLOWING MUHAMMAD.

Names.	Date of Birth.	Where born.	Death.	Where Buried.	Age.	Names of Mothers.	Number of Children.	
							Sons.	Daughters.
Muhammad, son of 'Abd-ullah, son of 'Abd-ul-Muttalib, son of Hashim, son of 'Abd-ul-Manaf	...	Meccá	12 Rabi-ul-awal, 11 A.H.	Mediná, in the room of 'Aishá	63	'Amina, daughter of Wáhab	3 or 4	4
Abu-bakr, son of 'Abu-Kuháfá Osmán, son of 'Amir	2 years after 'Amu'l-fil	Ditto	23 Jamadi-ul-ákhir, 13 A.H.	Mediná, close to the tomb of the Prophet	63	Umm-ul-Khair, bint Sakhir,	3	3
Omar-ibn-al-Khattáb	1 Muharram, 13 'Amu'l-fil	Ditto	1 Muharram, 23 A.H.	Mediná, close to the above	63	Haurmá, daughter of Hashim, son of Mufairá, son of 'Abd-ullah.	9	4
Osman, son of Affán	6th 'Amu'l-fil	Ditto	Between 16 and 18 Zil-hijja, 39 A.H.	Jannat-al-Baki-yah	82	Arwal, daughter of Koraiz, son of Rabiá, son of Habib, son of 'Abd-us-shams.	9	7
I. 'Ali, son of 'Abu Tálib ibn 'Abd-ul-Manaf	30 from 'Amu'l-fil	Ditto	17 Ramzan, 60 A.H.	Kufa; the tomb was concealed, from fear of being despised by the Khárijis.	63	Fátima, daughter of Asad, son of Hashim, son of Manaf.	16 or 17	16
Fátima	35 'Amu'l-fil	Ditto	11 A.H.	Mediná, Jannat-al-baki.	28	Khadíja, 1st wife of the Prophet.	3	3
II. Hasan, son of 'Ali	15 Ramzan, 3 A.H.	Mediná	1 or 5 of Rabi-ul-awal, 49 or 50 A.H.	Ditto	47	Fátima	15; the descendants of 5 still exist.	8
III. Husain, son of 'Ali	5th Shaban, 4 A.H.	Ditto	10 Muharram, 61 A.H.	Karbala	56 years, 5 months, & 5 days	Ditto	6; the posterity of Zain-ul-'Abidin only is remaining.	3

STATEMENT SHEWING THE DATES OF BIRTH AND DEMISE OF THE TWELVE IMAMS IMMEDIATELY FOLLOWING MUHAMMAD.—Continued.

Names.	Date of Birth.	Where Born.	Death.	Where Buried.	Age.	Names of Mothers.	Number of Children.	
							Sons.	Daughters.
IV. Zain-ul-'Abidin, son of Husain	9th Shabán, 38 A.H.	....	18 Muharram, 94 A.H.	Jannat-al-Baki, by the side of Hasan	57 or 58	Shahrband, or Sulfa, daughter of Yazdajird, great grandson of Noshirwan.	11	3 or 4
V. Abu Ja'far, son of 'Ali, son of Husain	3 Safar, 57 A.H.	....	117 or 118 A.H.	Medina, in Jannat-ul-Baki	58 or 63	Umm Abd-ullah, daughter of Hasan	6; the posterity of Amán Ja'far only remains 6	3
VI. Ja'far Sádik	18 Rabi-ul-awal, 80 or 83 A.H.	....	15 Rajab, 148 A.H.	Medina, in the grave of Hasan.	68	Umm Farwa, daughter of Kasim	1	22
VII. Músa Kázim	128 A.H.	In a village between Mecca and Medina	5 Rajab, 183 A.H.	Medina, in the Cemetery of Koreish.	54 or 55	Daughter of Hamida	37; the posterity of 14 sons exist 5	1
VIII. 'Ali-ar-Riza (Rida), son of Músa Kázim	11 Rabi-ul-awal, 53 A.H.	Medina	21 Ramzán, 203 or 208 A.H.	Baghdád, in the tomb of Hárun-ar-Rashid.	49 years, 6 months	Daughter of Nakham	2	2
IX. Abú Ja'far Muhammad, son of 'Ali, son of Músa Kázim	10 Rajab, 195 A.H.	Ditto	220 A. H.	Baghdád, behind the tomb of Músa.	25	Daughter of Khaizzán	4	1
X. Abú-'I-Hasan Ali, son of Muhammad, son of 'Ali, son of Músa Kázim	13 Rajab, 216 A.H.	Ditto	Jamád-ul-akhir, 254 A.H.	Samrá, also called Sar-mann-rá'	40	Daughter of Samana	1	...
XI. Abú Muhammad Hasan, son of 'Ali, son of Muhammad, son of 'Ali Rizá	232 A.H.	Ditto	Rabi-ul awal, 260 A.H.	Ditto	28	Daughter of Sosu	...	...
XII. Mahdí	15th Shabán, 255 A.H.	Ditto	Disappeared, 265 A.H.	Disappeared in Samrá, as is the belief of the Shias	...	Daughter of Narjis	...	...